

# GOD, CHRIST, AND THE HOLY SPIRIT

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True religion confronts earth with heaven and  
brings eternity to bear upon time.

Thusly A.W. Tozer begins his book The Knowledge of the Holy.  
At a time when our world around us has become a swirling mass  
of confusion seeking blindly a correct standard for existence  
A.W. Tozer calls out for a true plumb to be set. Unfortunatley  
at just such a time the church, who should be correcting the  
feeble and instructing the lost, is herself caught in  
her own web of confusion. To add, it is no doubt due, in  
part, to the church's failure to understand the true God.

GOD - CONSCIOUSNESS  
&  
THE KNOWLEDGE OF THE HOLY

The true God is the God who with the word of his mouth  
created matter but who cannot so much as answer the most feeble  
prayer. Because he lost his friends he calls to us on earth  
to bother ourselves with his presence (he'll even overlook  
your sins -- if it isn't too great). Tozer lashes out  
against this false god, against this theological monstrosity  
that has been glumly accepted by many modern churches.

As a well-paced, non-technical book I found the Knowledge  
of the Holy pleasant. His way of presenting the subjects  
of discussion is clear, clean and unobstructed  
by the blindness of personal opinion made the book inviting.  
Tozer brings to remembrance the church's need not only to  
deal with its present circumstances (false-gods) but also to  
join in a deep fellowship with God (the true One) so as to have  
continual access to the great store-house of His knowledge.

To me this has been an encouragement to be continually God-  
conscious. As non-christians many of us knew that He was out  
there but as we have become christians it's sad to see that  
many have gone from a proper newlywed to an out-and-out  
adulterous wife.

Thy word I have BTHS 300 in my heart,  
That God, Christ, & the Holy Spirit.

-- Psalm 119:11

God-consciousness: we need more of it today.

I have forgotten Your name



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A.W. Tozer calls out for a true guide to be set. Unfortunately  
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part, to the church's boy-god.  
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suffering wife.

Thy word I have treasured in my heart,  
That I may not sin against thee.  
-- Psalm 119:11

God-consciousness: we need more of it today.

I am a sinner and I  
am a sinner and I



A-

A REPORT ON J. F. WALVOORD'S  
JESUS CHRIST OUR LORD

by

Joseph B. Bustillos

BTHS 300: GOD, CHRIST & THE HOLY SPIRIT  
April 26, 1979



John F. Walvoord begins his book by giving a brief sketch of the history of Christological study. Beginning at the council of Nicea in 325 A.D. where a milestone in the statement on the foundational doctrine of the Trinity was reached through the rise of Liberal and Neo-Orthodox theology Walvoord weaves his way through pages of Church history.

An important lesson that is conveyed through this study is that ones relationship to an orthodox Christology is only proportional to ones view on the inerrancy and infallability of the Scriptures. With the exception of a few psuedo-biblical cults that pervert Scripture by adding to it or by using erroneous hermanuetics, the rising or falling of ones Christology rests chiefly on whether one takes the testimony of the wholy Bible as being truthful.

It is interesting to note that throughout the entire course of this Christological study the author refrains from any real departure from the pages of Scripture. Having been raised in the Roman Catholic Church and having studied theology under the Jesuits for two years at Loyola Marymount university one can see that the Christological views held by such men as Hans Kung are rendered within the realm of acceptability by the Catholic world because most modern



Catholic theologians begin their study with a rather low view of the historicity and literality of the Bible, particularly the historicity and literality of the four Gospels.

Walvoord in his second chapter, Christ in Eternity Past, presents to us a picture of Christ before His incarnation. He explains the implications of Jesus forever existing as opposed to Christ simply pre-existing. Walvoord describes or points out the attributes of Christ, therefore qualifying Jesus' claim to deity. He points out Jesus' eternal co-existence with the Father and the Spirit as opposed to the theory of Modalism.

In Christ in Old Testament history (chapter 3) Walvoord discusses the various names for God used in the Old Testament and how they apply to Christ. He then gives a brief sketch on the various theories concerning Jesus' sonship. He finally closes the chapter with a presentation of Jesus as the Savior of the Old Testament (a sore spot to many "Old" Dispensationalists).

Chapter four begins Walvoord's study on the often overlooked subject of Christ in Old Testament Typology. He writes, "The difficulty has been that typology by its nature is more subject to personal opinion of the interpreter than ordinary exegesis. It is often confused with allegorical interpretation and is not as subject to the corroborating teachings of other Scripture." He therefore lays down a few ground rules on typological exegesis and



presents various types of Christ found in the Old Testament.

In Christ in Old Testament Prophecy (chapter 5) we again find a real departure between modern Catholic theology and conservative Protestant theology. The Catholic theologian, being bound up by form and redaction criticism, will have a tendency to ignore, possibly even discredit, any New Testament interpretation of Old Testament prophecies concerning the coming Messiah. His chief goal would be to get back to the Prophetic author's zits en labin and deal with the prophecy at ground zero. The conservative Protestants axiom: "Always interpret the Old <sup>or</sup> (Testamnet) in light of the New Testament." often receives harsh criticism from the Catholic bench because they feel that it is unscholarly and treats Scripture as if it appeared in a vacuum. In reply to such accusations the Protestant should note that the Bible was meant to be interpreted that way ("Always interpret the Old Testament in light of the New Testament), but at the same time reminded that Scripture, especially prophecy, should always be treated in context, both historically and textually. Walvoord does a fine job of this.

Finally in chapter six we reach what most consider the apex of the gospel, the Incarnation of the Son of God.

And the Word became flesh, and dwelt  
among us, and we beheld His glory,  
glory as of the only begotten from the

Father, full of grace and truth.  
John 1:14

Again, the problems presented by this concept are due largely to our limited intellect (power of reason) and the degree of our belief in the inerrancy of Scripture. In this chapter Walvoord briefly runs through the Biblical accounts of Jesus' birth and early years.

In the Person of the Incarnate Christ (chapter 7) Walvoord deals with the preincarnate person of Christ and spends a good amount of the time discussing the Hypostatic Union. Again it is interesting to note that while most books discussing this subject end up speaking from a philosophical or psychological level, Walvoord stays on a strict Biblical level.

One of the most difficult sections of the book as well as of the study of Christology, Walvoord ends the chapter as follows:

Much necessarily remains inscrutable in the person of Christ. The problem of the theologian is not to understand completely, but to state the facts revealed in Scripture in such a way as to do full honor to the person of Christ.

Walvoord then outlines the life of Christ on the Earth (chapter 8). He organizes Jesus' life geographically, then according to the major spheres of His earthly life, then by the offices of Christ. The last part of the chapter is devoted



a discussion of the Kenosis doctrine and the Impeccability of Christ. Both of these last two problems could fill a library of books but in a very exacting concise manner Walvoord deals with them; again relying solely on Scripture.

The doctrines dealing with Soteriology (that is Redemption, Propitiation, Reconciliation and Atonement) are dealt with in chapter 9, Christ in His Suffering and Death. He opens the chapter with a short overview of the various theories on Christ's atonement and spends a majority of the chapter discussion Propitiation and Reconciliation.

In chapter 10 Walvoord very briefly covers the Resurrection of Christ. In this chapter He simply establishes the fact of the resurrection as recorded by the Scriptures.

Chapter 11, the Present Work of Christ, constitutes one of the longest chapters in the book; And understandably so. Beginning with Jesus' Ascension Walvoord discusses everything up to the Rapture of the church. A considerable amount of time is spent on Christ as the High priest and the Royal priesthood. He points out the falacy of the Catholic doctrine calling for the perpetual sacrifice of Jesus. A very informative, scholarly chapter.

The chapter is divided according to Christ's present work in Heaven (i.e., High priesthood) and Christ's present

work on the earth( His presence in the church).

The final chapter, the Future Work of Christ, is Walvoord's presentation the pretrib/premil return of Christ. Having already written an entire book discussing the pretribulation, midtribulation, post-tribulation, and partial tribulation theories of the Rapture, the author, for all practical purposes, does not address the problem of the time of the Rapture of the church. He simply sets about to prove the pretrib/premil point of view.

A fine book geared to introduce the student of theology to the study of Christology, Jesus Christ Our Lord should not be read by those students looking for a cure for insomnia.



Assignment in Tozer's Book

1. Complete the following statements.
2. Depending on the Holy Spirit--meditate and think upon the statement.
3. Explain the statement as well as you can.
4. State the practical values derived from your study and meditation.

(Preface--pages 6-8)

1. True religion confronts earth of heaven and bring eternity to bear upon time.  
Religion unfolds upon man the reality that is but which he would have relatively no consciousness of were it not revealed.
2. The church has surrendered her once lofty concept of God and was substituted for it one so low, so ignoble, as to be utterly unworthy of thinking, worshipping men.  
Father then seeing God in all His fullness we have been blinded to just seeing one or two of His attributes
3. With our loss of the sense of majesty has come the further loss of religious awe and consciousness of the divine Presence.  
we cannot be affected by something that we cannot comprehend  
majesty along w/ awesomeness are just concepts.
4. This loss of the concept of majesty has come just when the forces of religion are making dramatic gains and the churches are more prosperous than at any time w/ the past several hundred years.  
Affluence has brought on a deadness in the heart of man toward God
5. It is impossible to keep our moral practices sound and our inward attitudes right while our idea of God is erroneous or inadequate.  
If the scale is defective the measurement will be inaccurate. God is our scale
6. While I believe that nothing will be found here contrary to sound Christian theology, I yet write not for professional theologians but for plain persons whose hearts stir them to seek after God Himself.

Hopefully this book will restore to our memories the image of God's being.



# WHY WE MUST THINK RIGHTLY ABOUT GOD

## Chapter I--Tozer's Book

(pages 9-13)

1. The history of mankind will probably show that no people has ever risen above its religion. I want spiritual history will positively demonstrate that no religion has ever been greater than its idea of God. The ideal of any society is its religion and the ideal of any religion is its God.
2. We tend by a secret law of the soul to move toward our mental image of God. we move toward things we see.
3. Were we able to extract from man a complete answer to the question, "What would you think about God?" we might predict with certainty the spiritual future of that man. Our concept of God reflects our faith in Him -- which in turn reflects our position.
4. Thought and speech are God's gifts to creatures made in His image. These are intimately associated with Him and -- possible apart from Him. we are created in God's image -- every part of our being is because God is. But in God acts and ideas are one.
5. A right conception of God is basic not only to systematic theology but to ~~practical~~ practical Christian living as well. We can trust in a God that is no greater than ourselves.
6. The man who comes to a right belief about God is relieved of ten thousand temporal problems, for he sees at once that these have to do w/ matters which at the most cannot concern him for very long. Our journey toward eternity is no longer clouded by the fog of a 1000 problems but the morning sun we see the direction the road takes.
7. The gospel can lift this destroying burden of the mind, give beauty for ashes, and the garment of praise for the spirit of heaviness. Fellowship w/ God, available thru the gospel, is the essence of completion.
8. The idolatrous heart assumes that God is other than He is -- in itself a monstrous sin -- and substitutes for the true God one made after its own likeness. A false image of God is a false goal and an insult to He who is.
9. The essence of idolatry is the entertainment of thought about God that are unworthy of Him. Attributing to God what is not His and forgetting about what is we make known to all that we've never met God.
10. The heaviest obligation lying upon the Christian Church today is to purify and elevate her concept of God until it is once more worthy of Him -- and of her. ~~Who~~ who is the head of the church & which direction shall she take to follow Him?



## GOD INCOMPREHENSIBLE

### Chapter II--Tozer's Book

(pages 14-19)

1. Even the most vigorous and daring mind is able to create something out of nothing by a spontaneous act of imagination.  
Out of the building blocks of experience we build the tomorrow of all its dreams and visions.
2. When the Spirit would acquaint us with something that lies beyond the field of our knowledge, He tells us that this thing is like something we already know, but He is always careful to phrase His description so as to save us from slavish imitation.  
we are analogous to God
3. When the Scripture states that man was made in the image of God we dare not add to that statement an idea from our own head and make it mean "the exact image."

Analogous does not mean the same.

4. When we try to imagine what God is like we must necessarily use that which is not God as the raw material for our minds to work on, hence whatever we envision God to be He is not for we have constructed our image out of that which He has made and what He has made is not God.  
What we see around us is creation. God is not creation but Creator. creation is God's Footprint in time.
5. Left to ourselves we tend immediately to reduce God to manageable terms.

God is too big for our finite minds

6. The yearning to know what cannot be known, to comprehend the incomprehensible, to touch the end and taste the unapproachable, arises from the image of God in the nature of man.  
God, our Creator, is the gap in our nature that needs filling.
7. In Christ and by Christ God effects complete self-disclosure, although He shows Himself not to reason but to faith & love.

Because our minds cannot receive Him our heart must.

8. That God can be known by the soul is tender personal experience while remaining infinitely aloof from the curious eyes of reason constitutes a paradox best described as  
Darkness to the intellect / But sunlight to the heart  
Frederick W. Faber.

God chooses the foolish things of man to ~~to~~ confound the wise

Joe Bostick  
Student # 26020  
BTKS 300 03

A DIVINE ATTRIBUTE:  
SOMETHING TRUE ABOUT GOD,  
Chapter III--Tozer's Book

(pages 20-24)

1. For the purpose of this book an attribute of God is whatever God has in any way revealed as being true of Himself.  

Personality of God
2. True, these men were worshipping, not ~~converting~~, but we might be wise to follow the insight of the enraptured heart rather than the more cautious reasoning of the theological mind.
3. God, being infinite, must possess attributes about which we can know nothing.  

- The 747 airplane will never fit into the shoe box nor can God into our heads
4. However brightly the light may shine, it can be seen only by those who are spiritually prepared to receive it.  

- The Spirit must reveal we must respond.
5. If we would think accurately about the attributes of God, we must learn to reject certain words that we sure to come crowding into our minds - such words as trait, characteristic, quality, <sup>and</sup> words which are proper and necessary when we are considering created beings, altogether inappropriate when we are thinking about God.
6. But in all this we are thinking creature-thought and using many creature words to express them.  

- Relating to the unknown by the known
7. The harmony of His being is the result not of a perfect balance of parts but of the absence of parts.  

God is one and not a fraction.
8. An attribute, then, is not a part of God. It is how God is and as far as the reasoning mind can go, we may say that it is what God is...  

God's being.
9. Love, for instance, is not something God has, and which may grow or diminish or cease to be. His love is the way God is, and when He loves He is simply being Himself.

God is love



## THE HOLY TRINITY

### Chapter IV---Tozer's Book

(pages 25-31)

1. Our sincerest effort to grasp the incomprehensible mystery of the Trinity must remain for ever futile & only be a deepest reverence for it be saved from actual presumption.  
we must approach the discussion with reverence, realizing that it lies beyond our reason
2. Every man lives by faith, the non-believer as well as the saint;  
Each man live according to his own presuppositions
3. Science has done much for us; but it is a poor science that would undo from us the great deep sacred infinitude of Nature, which we can never penetrate, on which all science swims as a mere superficial film.
4. Secularism, materialism, and the intrusive presence of things have put out the light in our souls & turned us into a general mind of zombies  
we have been taught to trust in our senses alone.
5. What God declares the believing heart confesses w/o the need of further proof.  
God's word to the spiritual empiricist.
6. The scholar has a vitally important task to perform w/ a carefully prescribed precept.  
science is not a god to which theology must bow but science to theology
7. Love and faith are at home in the mystery of the Godhead.  
Faith believe what the word of God can do
8. In His incarnation the Son ~~is~~ veiled His deity, but He did not void it.  
Jesus, clothed in flesh, did not deny His being.
9. A popular belief among Christians divides the work of God between the 3 persons, giving a specific part to each...  
Attribution as acts.
10. The doctrine of the Trinity, as I have said before, is truth for the heart.  
Amen.



The Self-existence of God.

## Chapter V - Tozer's Book

(pages 32-38)

1. "God has no origin," said Novatian, "it is precisely this concept of no origin which distinguishes That-which-is-God from whatever is not God."
2. Whatever exists must have had a cause that antedates it & is at least equal to it, since the lesser cannot produce the greater.
3. The philosopher and the scientist will admit that there is much that they do not know; but that is quite another thing from admitting that there is something which they can never know, which indeed they had no technique for discovering.
4. "What possible meaning can the self-existence of God have for me; others like me in a world such as this; is there such a thing?"
5. The fact of God is necessary to the fact of man.
6. The teaching of Christianity is that man ~~chose~~ chose to be independent of God and confirmed his choice by deliberately disobeying a divine command.
7. The natural man is a sinner because and only because he challenged God's selfhood in relation to his own.
8. Only when he has restored his stolen throne to God are his works acceptable.
9. The witness of the saints has been in full harmony w/ prophet [Isaiah] and apostle [Paul], that an inward principle of self lies at the source of human conduct, throwing everything new do into evil.

✓ Bucklin  
2/28/79

# The Self-sufficiency of God

## Chapter VI - Tozer's Book

(pages 39-43)

1. An elementary but correct way to think of God is as the One who contains all, who gives all that is given, but who Himself can receive nothing that He has not first given.
2. Need is a creature-word and cannot be spoken of the Creator.
3. To God alone nothing is necessary.
4. To believe in Him adds nothing to His perfections; to doubt Him takes nothing away.
5. That we do exist is altogether of God's free determination, not by our desert nor by divine necessity.
6. That God exists for Himself and man for the glory of God is the emphatic teaching of the Bible.
7. Unbelief is actually perverted faith, for it puts its trust not in the living God but in dying men.
8. The <sup>transcendent, overpowering</sup> awful majesty of the Godhead was mercifully sheathed in the soft envelope of human nature to protect mankind.
9. For the blessed news is that the God who needs no one, has in sovereignty condescended to work by us, through His obedient children.



# The Eternity of God.

## Chapter VII - Tozer's Book

(pages 44-48)

1. The mind looks backward in time till the dim past vanishes then turns and looks ~~into the future till~~ thought & imagination collapse from exhaustion; God is at both points, unaffected by either.
2. Because God lives in an everlasting now, He has no past and no future.
3. God dwells in eternity but ~~time~~ dwells in God
4. That God appears at time's beginning is not too difficult to comprehend, but that He appears at the beginning ~~and~~ end at the same time simultaneously is not so easy to grasp; yet it is true. --
5. For we were made for eternity as ~~certainly~~ as we are made for time and as responsible moral beings we just deal w/ both.
6. To be made for eternity and forced to dwell in time is for mankind a tragedy of huge proportions
7. The marks of the divine image have been so obscured by sin that they are not easy to identify, but is it not reasonable to believe that one mark may be man's insatiable craving for immortality?
8. God's eternity and man's mortality join to persuade us that Faith in Jesus Christ is not optional.



Joe Bustillos

# God's Infinitude

## Chapter VIII - Tozer's Book

(pages 49-54)

1. The view is better farther up and the journey is not one for the feet but for the heart.
2. Infinitude, of course, means limitlessness and it is obviously impossible for a limited mind to grasp the Unlimited.
3. When we say that God is infinite we mean that He knows no bounds.
4. Again, to say that God is infinite is to say that He is measureless.
5. In the awful abyss of the divine Being may lie attributes of which we know nothing and which can have no meaning for us, just as the attributes of mercy and grace can have no personal meaning for seraphim or cherubim.
6. How completely satisfying to turn from our limitations to a God who has none.
7. The Christian man possesses God's own life and shares His infinitude with Him.
8. However sin may abound it still has its limits, for it is the product of finite minds and hearts; but God's "much more" introduces us to infinitude.
9. His love is something He is, and because He is infinite that love can enfold the whole created world in itself and have room for ten thousand times ten thousand worlds beside.

N. Bustillos

# The Immutability of God

Chapter IX - Tozer's Book

(pages 55-60)

1. To say that God is immutable is to say that He <sup>never</sup> differs from Himself.
2. Since God is self-existent, He is not composed.
3. In God no change is possible; in man change is impossible to escape.
4. The law of mutation belongs to a fallen world, but God is immutable, and in Him man finds at last eternal permanence.
5. In a world of change and decay not even the man of faith can be completely happy.
6. To move across from one sort of person to another is the essence of repentance; the liar becomes truthful, the thief honest, the lewd pure, the proud humble.
7. In the working out of His redemptive processes the unchanging God makes full use of change; through a succession of changes arrives at permanence at last.
8. God never changes moods or cools off in His affections or loses enthusiasm. His attitude toward sin is now the same as it was when He drove out the sinful man from the eastward garden. Since the fall as when He stretched forth His hands and cried, "Come into me, all ye that labor and are heavy laden." <sup>please Him, to come into Him, to come into Him, to come into Him</sup>
9. In all our efforts to find God, to please Him, to come into Him, we should remember that all change must be on our part.

My way has never been to be silent  
but I can't call you out to speak  
rivers take their course & sing their song  
but the words of my beloved  
can fill my ears with gladness



# The Divine Omniscience

## Chapter X--Tozer's Book

(pages 61-64)

1. To say that God is omniscient is to say that He possessed perfect knowledge  
[therefore has no need to learn. But it is more: it is to say that God has never learned & cannot learn.]
2. Could God at any time or in any manner receive to His mind knowledge that He did not possess and hadn't possessed from eternity, He would be imperfect & less than Himself.
3. And this He knows instantly and with a fullness of perfection that includes every possible ~~de~~ of knowledge concerning everything that exists or could have existed anywhere in the universe at any time in the past or that may exist in centuries or ages yet to come.
4. Because God knows all things perfectly, He knows no thing better than any other thing, but all things equally well.
5. God is self-existent and self-contained and knows what no other creature can ever know - Himself, perfectly.
6. His knowledge of our afflictions and adversities is more than theoretic; it is personal, warm, and compassionate.

# The Wisdom of God

## Chapter XI--Tozer's Book

(pages 65-70)

1. We shall not seek to understand in order that we ~~may believe~~ <sup>may believe</sup>, but to believe ~~in order that we may understand.~~
2. The idea of God as infinitely wise is <sup>at the root of all truth</sup>
3. Wisdom sees everything in focus, each in <sup>proper relation to all</sup>, and is thus able to work toward <sup>predetermined goals</sup> w/ flawless precision
4. When the hour of Christ's triumph arrives, the <sup>suffering</sup> world will be brought out into <sup>the glorious liberty of the Son of God</sup>
5. The testimony of faith is that, no matter how <sup>things look in this fallen</sup> world, all God's <sup>are wrought in perfect wisdom</sup>
6. God has charged Himself with full responsibility for <sup>our eternal happiness</sup> & stands ready to take over the management of our lives the moment we take in faith to Him
7. With the goodness of God to desire our highest welfare, the <sup>wisdom of God</sup> to plan it, and the power of God to achieve it <sup>what do you have back.</sup>



(pages 71-74)

1. God possesses what no creature can: an incomprehensible plenitude of power, a ~~pot~~ potential that is absolute
2. Since God is also infinite, whatever He has ~~is~~ <sup>is</sup> w/o limit;  $\therefore$  God has ~~limitless~~ <sup>limitless</sup> power, He is omnipotent
3. What we see in nature is simply the paths God's power and wisdom take thru creation
4. The trustworthiness of God's behavior in His world is the foundation of all scientific truth.
5. All the power required to do all that He wills to do lies in undiminished fullness in His own infinite being.



# The Divine Transcendence

## Chapter XIII--Tozer's Book

(pages 75-79)

1. God is spirit, and to Him magnitude & distance have no meaning.
2. In its struggle to free itself from the tyranny of the natural world, the human heart must learn to translate upward the language of the Spirit used to instruct us.
3. He is as high above an archangel as above a caterpillar. For the gulf that separates the archangel from the caterpillar is finite, while the gulf between God and the archangel is infinite.
4. The fear of consequences is no deterrent when the fear of God is gone.
5. Whenever God appeared to men in Bible times the results were the same--an overwhelming sense of terror and drowning, a wrenching sensation of sinfulness and guilt.
6. "The fear of the Lord is a fountain of life," but this living fear is today hardly found among Christian men.

# God's Omnipresence

## Chapter XIV--Tozer's Book

(pages 80-83)

1. "God is over all things," wrote Hildebert of <sup>l'Anagni</sup>, "under all things; outside all; ~~w/i~~ but not enclosed; w/o but not excluded, above & but not raised up; ~~below~~ below but not depressed; wholly above presiding; wholly beneath sustaining; wholly w/i, filling
2. It declares positively that the world is spiritual: it originated in spirit flows at a spirit is spiritual in its essence, & is newly less apart from the Spirit than inhabits
3. The universe operates as an orderly system, not by ~~the~~ <sup>personal</sup> ~~creature~~ <sup>voice</sup> of the ~~universe~~ <sup>but by</sup> ~~presence~~ <sup>universal</sup> ~~voice~~ <sup>presence</sup>, ~~voice~~ <sup>presence</sup>
4. As a child may cry out in pain even when sheltered in his mother's arm so a ~~man~~ <sup>x-man</sup> may sometimes feel what it is to suffer even in the conscious presence of God
5. The knowledge that we are never alone calms the trouble ~~and~~ <sup>and</sup> ~~opens~~ <sup>opens</sup> peace to our souls.



# The Faithfulness of God

## Chapter XV--Tozer's Book

(pages 84-87)

1. To have a correct understanding of the attributes it is *necessary* that we see them all at once.
2. "And so all theology is said to be established in a circle, because *any one of his attributes is affirmed of another.*"
3. All of God's acts are consistent with *all of his attributes.*
4. To magnify any attribute to the exclusion of another is to head straight for one of the *deadly swamps of theology*; and yet we are constantly tempted to do just that.
5. He cannot divide Himself and act at a given time *from one of his attributes while the rest remain inactive.*
6. Upon God's faithfulness rests our whole *hope of future blessedness*
7. The tempted, the anxious, the fearful, the discouraged *may all find <sup>new</sup> hope* and good cheer in the knowledge that our heavenly Father is faithful.

# THE GOODNESS OF GOD

Chapter XVI--Tozer's Book

(pages 88-91)

1. The goodness of God is that which disposes Him to be kind, cordial, benevolent, and full of good will toward men. He is tender-hearted and of quick sympathy, and His unfeigned attitude toward all moral being is open, frank, and friendly.
2. To allow that God could be other than good is to deny the validity of all thought and end in the negation of every moral judgment.
3. The cause of His goodness in Himself; the recipients of His goodness are all His beneficiaries w/o merit & w/o recompense.
4. The whole outlook of mankind might be changed if we could all believe that we dwell under a friendly sky and that the God of Heaven, though exalted in power & majesty, is eager to be friends with us.
5. Though the kindness of God is an infinite, overflowing fountain of cordiality, God will not force His attention upon us.
6. The greatness of God rouses fear within us, but His goodness encourages us not to be afraid of Him.



# THE JUSTICE OF GOD

Chapter XVII--Tozer's Book

(pages 92-95)

1. In the inspired Scriptures justice and righteousness are scarcely to be distinguished from each other.
2. Justice embodies the idea of moral equity, and iniquity is the exact opposite; it is in-equity, the absence of equality from human thoughts and acts.
3. Judgment is the application of equity to moral situations and may be favorable or unfavorable according to whether the one under examination has been equitable or inequitable in heart and conduct.
4. Nothing has entered the being of God from eternity, nothing has been removed, and nothing has been changed.
5. Justice, when used of God, is a name we give to the way God is, nothing more; and when God acts justly He is not doing so to conform to an independent criterion, but simply acting like Himself in a given situation.
6. God's compassion flows out of His goodness, and goodness without justice is not goodness.
7. Redemptive theology teaches that mercy does not become effective toward a man until justice has done its work.
8. The vague and tenuous hope that God is too kind to punish the ungodly has become a deadly opiate for the consciences of millions.

# The mercy of God

## Chapter XVIII---Tozer's Book

(pages 96-99)

1. Mercy is an attribute of God, an infinite and inexhaustible energy within the divine nature which disposed God to be actively compassionate
2. We should banish from our minds forever the common but erroneous notion that justice & judgment characterize the God of Israel, while mercy & grace belong to the Lord of the Church
3. Mercy never began to be, but from eternity was; so it will never cease to be.
4. As judgment is God's justice confronting moral inequity, so mercy is the goodness of God confronting human suffering and guilt.
5. Could our failure to capture the pure joy of mercy consciously experienced be the result of our unbelief or our ignorance or both?
6. We must believe that God's mercy is boundless, free and, through Jesus Christ our Lord, available to us now in our present situation.



# The GRACE OF GOD

Chapter XIX---Tozer's Book

(pages 100-103)

1. As mercy is God's goodness confronting human misery and guilt, so grace is His goodness directed toward human debt and demerit.
2. Grace is the good pleasure of God that inclines Him to bestow benefits upon the undeserving.
3. Grace takes its rise far back in the heart of God, in the awful and incomprehensible abyss of His holy being; but the channel through which it flows out to men is Jesus Christ, crucified and risen.
4. The spring of Christian morality is the love of Christ, not the law of Moses; nevertheless there has been no abrogation of the principles of morality contained in the law.
5. No one was ever saved other than by grace, from Abel to the present moment.
6. The first man in human history to be reinstated in the fellowship of God came through faith in Christ.
7. The keepers of the tree of life stand aside when they see a son of grace approaching.

# The love of God

Chapter XX--Tozer's Book

(pages 104-109)

1. If love is equal to God then God is only equal to love, and God and love are identical.
2. Because God is immutable He always acts like Himself, and because He is ~~a~~ unity He never suspends one of His attributes in order to exercise another.
3. We do not know, and we may never know, what love is, but we ~~cannot~~ know how it manifests itself, and that is enough for us here.
4. Love wills the good of all and never will harm or evil to any.
5. God's love tells us that He is friendly and His word assures us that He is our friend and wants us to be His friends.
6. Love is also an emotional identification.
7. Another characteristic of love is that it takes pleasure in its object.
8. Heaven is full of music because it is the place where the pleasure of holy love abounds.
9. The love of God is one of the great realities of the universe, a pillar upon which the hope of the world rests.



# THE HOLINESS OF GOD

## Chapter XXI--Tozer's Book

1. Until we see ourselves as God sees us, we are not likely to be much disturbed over conditions around us as long as they do not get so far out of hand as to threaten our comfortable way of life.
2. Theological knowledge is the medium through which the Spirit flows into the human heart, yet there must be humble penitence in the heart before truth can produce faith.
3. God is holy and He has made holiness the moral condition necessary to the health of His universe.
4. Every wrathful judgment in the history of the world has been a holy act of preservation.
5. God is holy with an absolute holiness that knows no degrees, and that He cannot impart to His creatures.
6. We must take refuge from God in God. (!)

# THE SOVEREIGNTY OF GOD

Chapter XXII--Tozer's Book

(pages 115-120)

1. God's sovereignty is the attribute by which He rules His <sup>entire creation</sup>, and to be sovereign God must be all-knowing, all powerful, and absolutely free.
2. We are not psychologically conditioned to understand freedom except in its imperfect form.
3. In His sovereign wisdom God has permitted evil to exist in carefully restricted areas of His creation, a kind of fugitive outlaw whose activities are ~~perfect~~ temporary and limited in scope.
4. Another real problem created by the doctrine of the divine sovereignty has to do w/ the will of man. If God rules His universe by His sovereign decret, how is it possible for man to exercise free choice?
5. Certain things have been decreed by the free determination of God, and one of these is the law of choice & consequences.
6. There is freedom to choose which side we shall be on but no freedom to negotiate the results of the choice once it is made.
7. Our choice is our own, but the consequences of the choice have already been determined by the sovereign will of God, and from this there is no appeal.



# THE OPEN SECRET

Chapter XXIII---Tozer's Book

(pages 121-124)

1. To regain her lost power the Church must see heaven opened and have  
a transforming picture of God.
2. As sunlight falls free on the open field, so the knowledge of the holy God is  
a free gift to men who are open to receive it.
3. First, we must forsake our sins.
4. Second, there must be an utter commitment of the whole life to Christ  
in faith.
5. Third, there must be a reckoning of ourselves to have died unto sin and to be  
alive unto God in Christ Jesus, followed by a throwing open of the  
entire personality to the inflow of the Holy Spirit.
6. Fourth, we must boldly repudiate the cheap values of the fallen world and become  
completely detached in spirit from everything that unbelieving men set  
their hearts upon, allowing ourselves only the simplest enjoyments  
of nature which God has bestowed like upon the just and the  
unjust.
7. Fifth, we must practice the art of long and loving meditation upon the  
majesty of God.
8. Sixth, as the knowledge of God becomes more wonderful, greater service to our  
fellow men will become for us imperative.

"You called him Lord!"







the four gospels.

Walvoord in his second chapter, Christ in Eternity Past, presents <sup>to us</sup> ~~his~~ picture of Christ before his incarnation. He explains the implications of Jesus ~~as~~ forever existing as opposed to Christ simply pre-existing. Walvoord describes or points out the attributes of ~~the~~ Christ, therefore qualifying ~~this~~ Jesus' claim to deity. He points out Jesus' eternal co-existence with the Father and the Spirit as opposed to the theory of modalism.

In Christ in Old Testament History (chapter 3) Walvoord discusses the various <sup>names</sup> ~~names~~ God used in the Old Testament and how they apply to Christ. He then gives a brief sketch on the various <sup>theories</sup> concerning Jesus' sonship. He finally closes the chapter with a presentation of Jesus as the savior of the old testament (as a sore spot to many "old" Dispensationalists).

Chapter four begins Walvoord's study on the often overlooked subject of Christ in Old Testament Typology. He writes, "The difficulty has been that typology by its nature is more subject to personal opinion than interpreted than ordinary exegesis. It is often confused with allegorical interpretation and is not as subject to the corroborating teachings of other Scripture." He therefore lays a few ~~few~~ grand rules ~~for~~ on typological exegesis and presents various types of Christ found in the Old Testament.

In Christ in Old Testament Prophecy (chapter 5) we again find a real departure between modern Catholic theology and conservative Protestant theology. The Catholic theologian, being bound up by formal redaction criticism, will have a tendency



to ignore, possibly even discredit any New Testament interpretation of Old Testament prophecies concerning Christ, and his chief goal would be to get back to the prophetic author's *Zißen-laben* and deal with the prophecy at ground zero. The conservative protestant reaction: "Always interpret the Old Testament in light of the New Testament," often receives harsh criticism from the Catholic bench because they feel that it is ~~an~~ unscholarly and treats scripture as if it appear *in a vacuum*. In reply to such accusations the Protestant should note that the Bible was meant to be interpreted that way ("Always interpret the O.T. in light of the N.T.") but at the same time reminded that scripture, especially prophecy, should always be treated in context, both historically and textually. Walvoord does a fine job of that.

Finally, in chapter six we reach what most consider the apex of the gospel, the incarnation of the Son of God.

"And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."  
John 1:14

Again, the problems presented by this concept are due largely to our limited intellect (power of reason) and the degree of our belief in the inerrancy of scripture. In this chapter Walvoord briefly runs through the Biblical accounts of Jesus' birth and early years.



in the Person of the incarnate Christ (chapter 7) Walvoord deals with the preincarnate person of Christ and spends a good amount of time discussing the "Hypostatic Union." Again it is interesting to note that ~~most~~ <sup>will</sup> most books discussing this subject end up speaking from a philosophical or psychological level. Walvoord stays on strict biblical level.

One of the most difficult sections of the book as well as of the study of Christology, Walvoord ends the chapter as follows:

Much necessarily remains unspeakable . . .  
... the person of Christ."

Walvoord then outlines the life of Christ on the Earth (chapter 8). He organizes Jesus' life geographically then according to the major spheres of His earthly life then by the offices of Christ. The last part of the chapter is spent discussing the Kenosis doctrine and the Impeccability of Christ. Both of these last two problems could easily fill volumes ~~but~~ but in a very exacting concise manner Walvoord deals with them again relying on scripture.

The doctrines dealing with Soteriology (that is redemption, propitiation, reconciliation and atonement) are dealt with in chapter 9, Christ in His suffering & death. He opens the chapter with a short overview of the various theories of Christ's atonement and spends a majority of the chapter discussing propitiation & reconciliation.

In chapter 10 Walvoord very briefly covers the Resurrection of Christ. In this chapter he simply establishes the fact of the resurrection as recorded by the scriptures.



Chapter 11, the Present work of Christ, constituted of <sup>one</sup> the longest chapter in the book; and understandably so. Beginning with Jesus' ~~ascension~~ ascension Walvoord discusses everything up to the Rapture of the church. A considerable amount of time is spent on Christ as the High priest and the Royal priesthood. He points out the fallacy of the Catholic doctrine calling for the perpetual sacrifice of Mass. A very informative, scholarly chapter.

This chapter is divided according to Christ's present work in Heaven (High priest hood) & Christ's present work on the earth (His presence in the church).

The final chapter, the Future work of Christ is Walvoord's presentation of the pretrib./premil. return of Christ. Having already written an entire book discussing the pretrib, midtrib, posttrib & partial theories of the Rapture the author for all practical, does not address the problem of the time of the Rapture as such. He simply sets about to prove the pretrib/premil. point of view.

A Report of H.F. Walvoord

BIBS 361 : GOD, CHRIST & THE HOLY SPIRIT



First Week--The excellencies, scope, dangers, and safeguards of systematic theology.

Second Week--Concepts of God and arguments to prove the existence of God.

Third Week--The revelation, attributes, unity, and triunity of God.

Fourth Week--Definition, classification, importance, and problems of decrees.

Fifth and Sixth Weeks--The works of God in creation, preservation, providence, and redemption.

Seventh Week--The preexistence and deity of Christ.

Eighth and Ninth Weeks--The incarnation, virgin birth, life, and death of Christ.

Tenth Week--The resurrection, ascension, and return of Christ.

Eleventh Week--The personality of the Holy Spirit.

Twelfth Week--The deity of the Holy Spirit.

Thirteenth and Fourteenth Weeks--The ministry of the Holy Spirit.

Fifteenth Week--The sins against the Holy Spirit.

Note: Participation in class discussions is encouraged and expected. However, the vast scope of the course will limit the time in discussion.

#### Class Textbooks:

1. The Bible--K.J.A.V., N.A.S.B., R.S.V.
2. God, Christ, and the Holy Spirit--Syllabus by the Professor.
3. The Knowledge of the Holy--A.W. Tozer, copyright 1961.
4. Jesus Christ Our Lord--J.T. Walvoord, copyright 1969.
5. The Holy Spirit--C.C. Ryrie, copyright 1965.

#### Grading System:

1. Three objective-essay exams will be given during the sixth week, the eleventh week, and on the scheduled day of the final week of the semester.
2. Option--in place of the final exam one may choose to write a research paper--minimum of 12 pages in length on any subject related to any member of the Triune God. At least 7 sources should be quoted from in the paper. Project will be graded on the basis of 100 points--25 points for quality, grammar, neatness and completeness. If you choose to write a paper inform the professor two weeks from this day as to the selected subject.
3. The three exams will comprise the final grade unless student chooses the option. In that case the paper will count 1/3 of the final grade. Exams will be based on assigned questions and lecture notes.
4. Four unexcused absences are permitted during the semester. Apart from emergencies, over-cutting will lower the final grade. Any notes missed due to absences are to be secured from other students.

Class Attitude:

"Only let your conduct be as it becometh the gospel of Christ, . . ." (Phil. 1:27).  
Come to class with an open mind to hear the Word of God, with an open heart to receive the Word of God, and with an open will to obey the Word of God. This manner of life will assure each one the approval of God now and forever. May it be our sincere desire to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

Tozer's Book  
+ pp. report - March 15  
- assignment → next Thursday -

Objective T/F - Fill-in/Completion - matching  
technical terms



## THEOLOGY--THE STUDY OF GOD

### I. Systematic Theology

1. The Excellencies of Systematic Theology.
2. The Scope of Systematic Theology.
3. The Dangers of Systematic Theology.
4. The Safeguards of Systematic Theology.

### II. Basic Information Relative to Theology.

1. Various concepts of God.
2. Abstract definitions of God.
3. Positive definitions of God.
4. Arguments to prove the existence of God.

### III. Biblical Doctrine of Theology.

1. The revelation of God.
2. The attributes of God.
3. The unity of God.
4. The triunity of God.

### IV. Biblical Decrees of God.

1. Definition of decrees.
2. Classification of decrees.
3. Importance of decrees.
4. Problems of decrees.

### V. Biblical Works of God.

1. Creation.
2. Preservation.
3. Providence.
4. Redemption.

## I. SYSTEMATIC THEOLOGY:

The objective of this course is to learn of the Triune God-- Father, Son, and Holy Spirit--through the study of the doctrines of God, Christ and the Holy Spirit. Since these doctrines are three aspects of the discipline of Systematic Theology, we shall discuss briefly the field of Systematic Theology as to its excellencies, scope, dangers, and safeguards. It is hoped that this study will impress upon our lives the fact of the infinite magnitude of the person and plan of God to the end that we shall fulfill the first and great commandment, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22:37)

To the Christian, considered as a discipline, Systematic Theology transcends every branch of learning in content and value. Designed for the task of studying the inexhaustible subject of God and His works in the universe, it stands singly and uniquely in a class by itself. Dedicated to the glory of God, Systematic Theology towers supremely and majestically above every system of study, and thus truly merits the honor of being called, "The Queen of the Sciences."

Dr. Chafer defines Systematic Theology as the collecting, scientifically arranging, comparing, exhibiting, and defining of all facts from any and every source concerning God and His works. It is methodic in that it follows a humanly devised thesis form and presents and verifies truth as truth.  
(Systematic Theology, Vol. I, pg. 6).

KNOW

### A. Excellencies of Systematic Theology

1. It is comprehensive.

a. evident of subject matter  
God, universe, matter

b. evident compare w/ other disciplines  
psychology → Systematic Theol.

for beyond - scope of material

- s.t. embrace whole of life

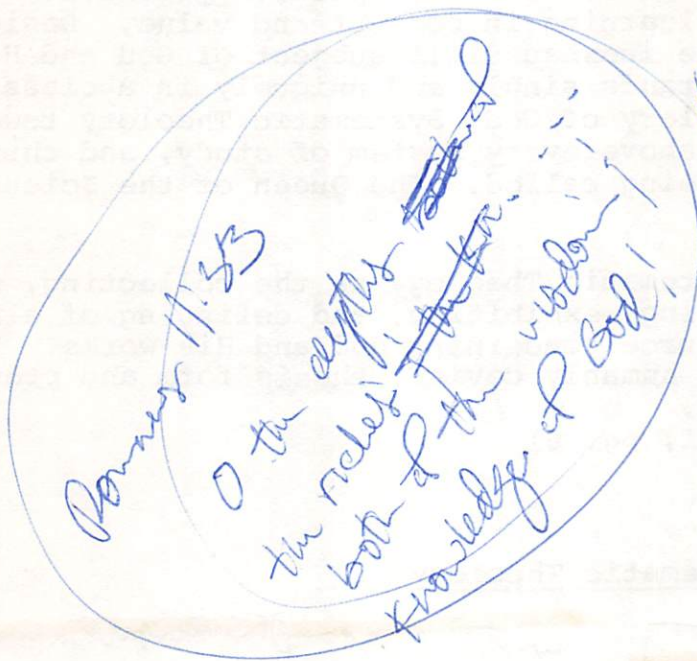
- s.t. refer to other with [illuminate reality]

c. evident by it's sources of information.

opposed to all other source → #1 is Bible

Bible over all other sources → secular disciplines in  
objectivity to Bible not Bible to secular discipline





~~APPROPRIATE~~

deduction  
starts/ declaration

~~APPROPRIATE~~

induction  
start of  
cause phenomena go to

2. It is systematic.

~~It is~~ a coordinated body of systematic knowledge."

a. source  
b. ... observation [sense experience - time, pattern.

c. ... test [hermeneutics - rules direct study]

d. ... presented as acceptable reliable theory.

→ Systematic Theology: → God: source: Bible

→ test - ~~it~~ changed life, whether He keeps His promises

→ presentation "God is fact [i.e. truth]

apriori-aposteriori → start w/ phenomena go to cause

start w/ declaration (deduction)

(induction)

3. It is challenging.

Because of God's inexhaustive nature and our finite nature we can never say we've arrived

— closer we get to God the further [deeper] we see we are.

— the more facts (facts) of God we see the more we see that we know so little.

Rom. 11:33 "O the depth ...."

4. It is rewarding.

a. Intellectually: growing in our km. of greatness & goodness of God and (rational) that is everything (purpose).

b. Spiritually: depends on our faith & our faith experience growth spiritually [no such thing as temporal reality].

c. Practically: receiving answers to basic quest.

— who am I?

— where am I going?

— where did I originate?

B. The Scope of Systematic Theology

1. Bibliology--Study of the Bible.

lower & higher criticism  
authorship etc.

2. Theology--Study of God.

3. Christology--Study of Christ.

life time study



4. Pneumatology--Study of the Holy Spirit.

5. Angelology--Study of Angels.

- a. good
- b. Satanology
- c. demonology

5. Anthropology--Study of Man.

creation - fall - culture [sociology, paleontology, ethnology, cosmogony, cosmozoology, geology, etc.]  
[time beginning] [structure formed]

7. Harmatology--Study of Sin.

cause of sin, consequences, extent.

8. Soteriology--Study of Salvation.

grace, faith w/o works, justification, security.

9. Ecclesiology--Study of the Church.

birth of c., structure, purpose of c.

10. Eschatology--Study of Last Things.

resurrection, return, judgment.

RN

### C. The Dangers of Systematic Theology

1. It may lead to spiritual pride.

1 Cor 8:9 - pulled up faith  
accumulated know → dead orthodoxy!!  
esteem each as ~~low~~ servant to other

2. It <sup>3</sup>may create divisions among believers.

strife, contention.  
spirit of Corinthianis

Proverbs: 16-19

accept one's system & don't look down on other brother.

3. It may curtail spiritual growth.

can't grow if gripped w/ sin.  
Hebrews 5:11-14 → if not growing you're stalling

4. It <sup>may</sup> obscure the glory of God.

become preoccupied w/ tool (system)  
is means to an end! not an end to itself.  
Use the system



D. The Safeguards of Systematic Theology

1. Keen awareness of the finiteness of man.

Isa 55:8-9 = as are my ways above your ways  
Ps 8:4 what is man  
1 Pet 1:24 - grass  
1 Cor. 4:7 - ~~estimating~~ man  
Is 2:22 - ~~size men~~  
Job 11:7 - can you find God?  
Rom 11:33-34 - O depth.



χρησιμοποιώ αυτόν τον τύπο



Salvation  
Is In  
Jesus

Jesus

Soteriology

ΧΡΙΣΤΟΣ ΑΥΤΟΥ ΑΝΘΡΩΠΟΥ

ΧΡΙΣΤΟΣ ΕΟΤΙΝ ΚΥΡΙΟΣ

-5-

## 2. Right motives for the study of God.

mat 11:28 - "come unto me all who labor & are heavy laden & I will rest you"  
- work of me

primary reason for studying God is to see Jesus  
whole rationale of X-in life

col: 2:8 - "He is the αλφ & ω"  $\omega$  is the end of substance of the X-in life.  
- to become more like Jesus // X is the sun of substance of the X-in life.

## 3. Living consistently within the framework of faith, hope, and love.

Faith  
Hope  
Love

1 cor 13 - most for every X-in to memorized  
- Docket. All 3 are continually -

(1 cor 13:13) Faith, hope & love  
interrelated

Faith, hope & love  
interrelated

### A. Definition

ΧΡΙΣΤΟΛΟΓΙΑ - christology  
systemizing Christ

Paul  $\Rightarrow$  ΧΡΙΣΤΟΦΟΡΙΑ - christophory  
presenting Christ  
shown in Christ. Stewart

[Faith - right, hope - possession]

intercession

homo / patri  $\rightarrow$  homo / patrios  
homo / patri  $\rightarrow$  homo / patrios

love doesn't see or acquire it  
is the Divine (i.e. God) - like God it can't change  
its nature - love is the end in relation to which other two are only means  
this relation remains in state of perfection

## 4. Keeping truth in its right perspective.

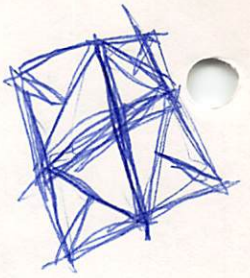
system

systems are human systems

1. finiteness of man
2. imperfect state of science (natural & metaphysical)
3. inadequacy of language to express thought (syntactical)
4. incomplete kn. of scripture due to the limitation of hermeneutics (science of biblical interpretation)
5. silence of written revelation
6. lack of spiritual discernment caused by our sinful nature.

Augustine Strong - Systematic Theology





II. Basic information relative to Theology.

1. Various concepts of God.

(OMIT FROM EXAM)

- a. Dynamism--belief in a kind of impersonal life, energy pervades all things. It can be tapped and used for both evil and good purposes. Energy is the ultimate physical reality, and thus a form of god.
- b. Animism--god is in the form of personal spirits found in nature, which are the cause of nature. These spirits can injure or help man.
- c. Fetishism--the worship of an object in which a supposed spirit lives. The spirit may leave the object at will.
- d. Idolatry--a man-made object worshipped by man in which god dwells, or a medium used to reach god.
- e. Monolatry--the selection of one idol from among many, and the exclusive worship of it. One may change it for another. [The idol is often a tribal object.]
- f. Polytheism--the worship of many gods usually well-defined in names and number. The practice of the Egyptians, Greeks, Romans, and Hindus.
- g. Henotheism--a worshipper selects one of the gods of polytheism, and worships it as his god.
- h. Dualism--belief in two gods, or principles, good and evil. Teaching of Zoroastrianism and Gnosticism (certain kinds).
- i. Tritheism--a perversion of the doctrine of the Triune-God. Three persons means three gods.
- j. Pantheism--god is all, and all is god. Nothing but god exists, and everything is a manifestation of god.
- k. Deism--believers in a transcendent, absentee god who created the universe, and then withdrew from it subjecting its control entirely to the laws of nature.
- l. Naturalism--geared to the theory of evolution and uniformity it practically substitutes man for God. It denies the theological character of the universe. Atheism, agnosticism, and humanism flourish within the philosophy of naturalism.
- m. Atheism--denies the existence of God. Actually worships man.
- n. Agnosticism--affirms that neither the existence nor the nature of God nor the ultimate nature of the universe is known or knowable.

Plato

occult - Pagan religions

occult

personal deity

1624-1750

through  
England and to be  
for Wesleyan



- o. Humanism--an exaltation of man to the exclusion of God resulting in the worship of man.  
*HUMANISM → NATURALISM*
- p. Idealism--stresses mind as the only reality opposing realism.  
*PLATO - DUALISM OF PHENOMENA & MATTER*
- q. Positivism--a form of agnosticism which accepts only the details of observed phenomena to be true. The idea of God is rejected because such cannot be tested scientifically.  
*mechanical*
- r. Pragmatism--a form of agnosticism which tests truth by its practical consequences. Philosophy of William James, while positivism was the philosophy of Auguste Comte.  
*I can test it practically*
- s. Monotheism--believes in one supreme being who is personal, ethical, distinct from the world, and yet in the world as its source and preserver. God is transcendent and immanent.
- t. Theism--accepts monotheism with the added fact that God has revealed Himself in a supernatural way. *Believes in a*  
*True God.*  
*Satan worship = Satanism.*
2. Abstract definitions of God. The following are some of the concepts which depersonalize God. He is conceived philosophically as power, energy, mind, first cause, love, ethic, etc. All are inadequate in the light of divine revelation emanating from the Bible.
- a. Plato--says God is the eternal mind, the cause of good in nature.
- b. Aristotle--maintains God is the first ground of all being.
- c. Spinoza--affirms God is the cause of all and everything, and everything is God.
- d. Leibnitz--calls God the final reason of things.
- e. Kant--defines God as the moral author of the world.
- f. Fichte--says God is the moral order of the universe actually operating in life.
- g. Hegel--calls God the absolute spirit without consciousness until it becomes conscious in the reason and thoughts of man.
- h. Strauss--identified God with the universe.
- i. Comte--identified God with humanity.
- j. Ames--says God is the idealized whole of reality growing and finite.

7  
Sleepy?





3. Positive definitions of God. Can God be defined? If by this question is meant, "Can man understand the Person of God in a complete and perfect manner?", the answer is "no." Since God is infinite and man is finite it follows logically that man can never attain comprehensive knowledge of God. In defining God, therefore, one must acknowledge this fact. Furthermore, any accepted definition of God must be based on the Bible because it alone reveals accurately the attributes of God. It is through the light of Scripture that one can see how God differs from all other beings in His person, thinking, and living. In addition, note that incomplete knowledge of God does not nullify the veracity of limited knowledge of God. It can be said that we may know a thing correctly so far as it is known even though everything about it is not known. It is with these facts in mind that the following definitions of God are mentioned:

- a. The Westminster Shorter Catechism says that "God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." (Systematic Theology, Charles Hodge)
- b. John Miley defines God as "an eternal personal Being of absolute knowledge, power, and goodness." (Systematic Theology, John Miley)
- c. Strong says that "God is the infinite and perfect Spirit in whom all things have their source, support, and end." (Systematic Theology, Strong)
- d. My definition: God is the eternal, and infinite Spirit who is unchangeable, just, perfect, and holy in all His ways. He is sovereign creator, continuer, controller, and consummator of the universe, all life, and all things.





- ↓

us Christ through the Scriptures.

*deductive - a priori - cause to effect - specific to generalities - antecedent to consequences*  
*- reason - experience*

*Induction - a posteriori*

- a. Intuition. By its very nature intuitive belief precedes all the processes of observation and deduction. It affirms that man naturally believes in God. It is a first truth logically prior to belief in the Bible. A belief is said to be intuitive if it is universal, necessary, and self-evident. Both Scripture and history prove belief in God to be an intuitive truth. Such scriptures as Romans 1:19-21, 32, and 2L:4-16 demonstrate this claim, and the study of anthropology also confirms it.

major — <sup>DEDUCTIVE</sup> intuitive belief in God points to its existence of God  
minor — <sup>" " " "</sup> ~~is an oversight~~  
∴ God exists

- b. Scripture. From Genesis 1:1 through Revelation 22:21 Holy Scripture declares the fact of God. The Bible takes the existence of God for granted. To disprove the existence of God one must disprove the Bible, and this is impossible.

Inductive

Major ~~the~~ The bible reveals the existence of God  
to disprove the existence of God you  
would need to disprove the Bible  
∴ God exists

Cosmological - cause of all things



- c. Cosmological. Inductive in its procedure moving from the effect to the cause. This argument reflects the truth of Hebrews 3:4. which states that "every house is built by some man, but he that built all things is God." It affirms that everything begun must have an adequate cause; the universe was begun; therefore, it must have an adequate cause.

*Inductive*

- Every begun must have an adequate cause
- universe had a beginning
- ∴ God exists

- d. Teleological. Also inductive in its procedure maintaining that order and purpose in the arrangement of a system imply intelligence in the originating cause; the universe is marked by order and purpose in its arrangement; therefore, it has an intelligent and free cause. The universe is a cosmos not a chaos. The time-space-mass arrangement displays an intelligent design of intricate laws integrated into a harmonious relationship maintaining the balance of nature.

- order/purpose implies intelligence in case of system
- universe manifests order/purpose
- ∴

- e. Anthropological. Man living in a moral universe as a moral being subject to moral laws points consistently to the fact of God as the moral cause of all morality. This argument is also inductive in kind.

- moral creature is moral law subject to moral law
- man is moral creature
- ∴ man points to moral being

Value of above arguments: 1. Cosmological offers proof of a first cause. 2. Teleological proves the intelligence of the first cause. 3. Anthropological proves the moral character of the first cause.



- f. Ontological. Deductive in character advancing from cause to effect. This argument has been contested because it is thoroughly philosophic in character. Although attributed to Anselm (1033?-1109) some find the germ of the idea in Plato's thinking. The argument affirms that the existence of the idea of a most perfect being in the human mind proves the existence of the most perfect being because the real existence is a necessary part of the idea of the most perfect being.

*Deductive*

- the exist. of the idea of a perfect being in human mind points to exist. of perfect being because the perfect exist. is necessary to exist. of perfect thought.
- man in imperfect being conceived perfect being  
∴ per. being exist.

- g. Congruity. Also deductive in character stating that the postulate which best explains the related phenomena is probably true. God exists because he alone explains best the facts of man's mental, moral, and spiritual nature as well as the facts of this material universe. It holds that the related facts are really inexplicable without this postulate. The fact of God is the only key which fits every lock explaining intelligently the mystery of life, death, history, and all the events in the universe.

- the postulate that explains best all unexp. invs. of life is probab. true.
- postulate <sup>God</sup> explains best  
∴ God exists

Caution: It is to be noted that philosophic arguments used to prove the existence of God can never bring a person to salvation. They are to be used to stimulate interest in the study of God as revealed in the Scriptures. Only the Word of God can enlighten the depraved mind to the need of salvation. Apologetics is only a means to the end and not the end in itself. Thus in every attempt to confront the lost with the need of Christ it is imperative to bring the lost to the Scriptures, because it is the entrance of God's Word which gives light and understanding to the simple. (Psalm 119:30)



XV 210

XV 210 - 10 - spot, place

1/9/94 at the same time  
together w/ (+ det.)

III. Biblical doctrine of Theology. Since God has revealed Himself in the Bible and it alone speaks with final authority and infallible accuracy on the person of God it will serve as our textbook. The following information is gleaned from the Scriptures:

- the good scripture (each part)*  
*KN meaning/availability*
1. The revelation of God. Holy Scriptures teach that God had revealed Himself in various ways.

Note; Verses cited are just a few of the many that support the particular topic under discussion.

a. In the universe and animal world.

(1) Scripture.

- Psalm 19:1-4 - *heavens declare glory of G. Permanent shows forth His handiwork*
- Job 12:7-9 - *beasts, fowls of the air, fishes of earth shall teach you of God*
- Acts 14:17 - *he left not himself w/o witness in that he did good, gave us rain from heaven, fruitful seasons*
- Romans 1:19-20 - *fill our hearts w/ God's glories. Things that may be known of God are manifested in them & are shown unto men, they clearly seen, they are understood - they are without excuse*
- (2) Meaning--

- a. Deepens rev. of God in creation  
b. reveals something about His person (as to His attributes)

(3) Availability-- to all who have power of observation & intelligence - thus able to make the necessary rational conclusions

(4) Limitations--



στατηριοντι

Χημικον, το place, spot

υπογραφος -α -ου - next later

(5) Problems--

b. In the constitution of man. [word make-up]

(1) Scripture

Genesis 1:26-27 - "let us make man in our image after our likeness"

Isaiah 29:16 - "shall the work say of Him that it, 'He made me not', or shall the thing formed say He that formed it, 'He had no understanding'"

John 1:9 - "He was the true light that lighted every man that comes into the world."

Acts 17:28-29 - in Him we live and move and have our being - for we are also His offspring.

(2) Meaning--

since man is in image of God man should be able to learn something about God by the study of man

(3) Availability--

same as #4

(4) Limitations--

- retarded man  
- immorality of man  
- rel. partial  
- human depravity

(5) Problems--

Did not man lose the "Image of God" during the Fall?

Job 3:9 -



c. In the message of the prophets.

(1) Scripture

Hebrews 1:1 God spoke by the prophets.

Genesis 6:13 God said to Noah

Genesis 12:1-4 the LORD said unto Abram

Jonah 1:1 the word of the LORD came unto Jonah

Jeremiah 1:4 the word of the LORD came unto me.

(2) Meaning-- a vast amount of our knowledge of God comes through this channel. It is very rich in its content & to the rev. of God.

(3) Availability--

- a. to the immediate recipients - prophets
- b. those who heard the prophets
- c. those who received the rev. by way of tradition
- d. ' ' ' have the rev. in the Bible

(4) Limitations--

- partial rev - human depravity
- false prophets
- not all have the Bible
- man's limitation in correctly interpreting Bible

(5) Problems-- "Is God still speaking to people as he did in 'Biblical Times'?"



CVTZ 3 Rev



d. In the miracles and works of providence.

(1) Scripture.

Exodus 5:1-2 with 7:5,17; 9:14; 10:2

"Egypt shall know that I am the LORD."

Deuteronomy 4:33-35; 7:8-9

"...that you may know that the LORD, He is God."

Ezekiel 11:9-10

Isaiah 45:1-6 - that they may know me - from the rising  
of sun and the west

John 10:27-38 believe the works that I do, they approve  
that I am in the Father...

(2) Meaning--

a. Jehovah (LORD) only true living God

b. He is - God of power

c. " " intelligent and active in affairs of world

d. " " righteous in judgment

e. " " faithful to His people

(3) Availability--

to people who stand with

those who heard

" " have the Bible

(4) Limitations--

partial rev.  
human depravity  
not all have Bible

(5) Problems-- "Are miracles valid -- do they, did  
they take place?

"Is God working miracles as He did  
- 'Biblical Times'?"

TASTE AND SEE THAT THE LORD IS GOD





e. In the life and experiences of believers.

(1) Scripture

Job 19:25-27 ... I know that my redeemer lives.

Matthew 5:13-16 you are the salt of the earth you are the light of the world let your light shine

II Corinthians 3:2-3 you are our epistle written on our hearts known & read by men

II Timothy 1:12 I know in whom I believe

I Peter 2:9 you are a chosen generation that you may show forth his praise

(2) Meaning--

- a. one learning about that person exper. w/ Him
- b. " " " studying lives of those who know Him

(3) Availability--

- a. to the regenerate
- b. " all who see the lives of the regenerate

(4) Limitations--

- not everyone
- some not rev. by carnal living
- carnal man'll deny it

(5) Problems

challenge reality of new birth experience.

TALBOT STUDENT





f. In the Lord Jesus Christ.

(1) Scripture

Matthew 1:23 His name is Emmanuel

John 1:18

the only begotten son of the Father, he has revealed the Father

John 14:8-9 - He that has seen me has seen the Father

Hebrews 1:2-3 - He is the brightness of God's glory & the express

Colossians 2:9 in him dwells all the fullness of deity  
godhead bodily

(2) Meaning--

His complete  
" perfect  
" Final  
(cf. Heb. 1:1-3)

(3) Availability--

to everyone who will hear and receive  
gospel of the Lord J.C.

(4) Limitations--

- our finite cap. to know infinite God
- sinfulness of self
- fellowship w/ God even if not in
- proving to the unregenerate that our  
claim is correct.

(5) Problems

challenge the to

"TASTE AND SEE THAT THE LORD IS  
GOD."





g. In the complete Bible.

(1) Scripture.

Luke 24:27, 44-45 - our Lord began to Moses & all the prophets & expounded

John 5:39 search the scriptures & testify that

Romans 1:2 which he has promised by prophets &

II Timothy 3:15 All scripture is God breathed

Hebrews 1:1-2a (cf. John 16:25)

(2) Meaning--

spoke by the prophets & in these last days by His son  
it is a perfect form in original documents  
" confirms its own divine origin  
" reveals persons of plan & God in a perfect way.

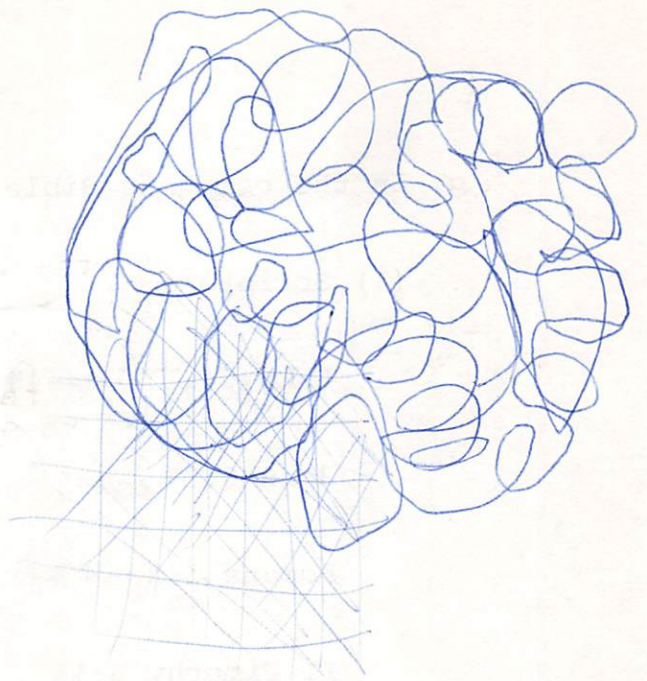
(3) Availability--

to all now have access to the Bible.

(4) Limitations--

- not everyone reads the Bible
- different interpretation
- lack of know. of original texts & languages
- unregenerate heart & rejection.

(5) Problems



personal  
I/tran encounter w/  
Living God



KN

Conclusion to the revelation of God. Observe the superior value of the Bible in relation to other channels of revelation. This fact demonstrates the limitation of natural theology in its revelation of God. It also exposes the fallacy of the so-called double-revelation theory, which teaches that the theologian is the expert in the spiritual realm, while the scientist is the authority in the material realm, and that the Bible is subject to the theories of science and not science to the Bible.

natural theo: can't save you  
X-ian needn't apologize for Bible  
All other sources

1. The Bible includes revelation from all other sources.

[cosmologized etc . . . . .]  
all in the v. of God.

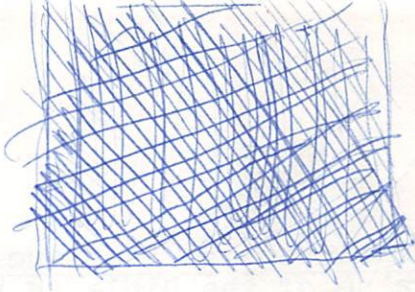
2. The Bible presents this revelation in an accurate way.

tells how to interp. other rev.

3. The Bible provides the correct interpretation of this revelation.

1 Cor 2:9-13  
Bible self interpreter

4. The Bible presents the only adequate, authentic revelation of God through the Lord Jesus Christ.



# ATTRIBUTES

seeing beauty of God  
not not all





INTR # - basic fact - ~~over~~ <sup>meaning</sup>

2. The attributes of God. Personality! What is personality? Can it be defined? That it is difficult to explain is evident to all who have had opportunity to study the diverse views of individuals treating this subject. Manifold are the theories proposed to define personality as exhibited in human conduct. Out of the collective thinking of the many minds which have investigated this elusive and ambiguous field evolves the workable definition that "personality is the sum total of functional and interactional characteristics which constitute a distinct individual." On the basis of this definition note the following with regard to God:

Is God a person?

- a. The essence of God. God's essence refers to the underlying reality of His personality which is manifested through His attributes. Dr. McClain mentions the following facets of personality-- life, intelligence, purpose, activity, freedom, self-consciousness, emotional capacity, and spirituality. All of these are true of God proving that He is a person and not a mere power.

Forer ch. 3: Divine Attributes

(1) God is living.

(a) Biblical testimony.

Genesis 2:7 - creation of man - God breathed into his nostrils the living breath & man became a living soul

Deuteronomy 5:26 - How has heard the voice of the living God.

Jeremiah 10:10 - He is the living God

I Timothy 4:10 - we trust in the living God.

(b) Meaning of "living"--

Life is the interpretation to energy & activity which exists in a person; ∴ God is a person 'cause he has energy & is involved in constructive activity.

(c) Value of this truth--

Our hope is in the living God, we've seen this





(2) God is intelligent.

(a) Biblical testimony.

I Samuel 2:3 the LORD is a God of knowledge

Proverbs 3:19-20 - understanding wisdom & knowledge

Isaiah 11:2 wisdom, understanding, & knowledge

Romans 11:33 Paul reached the end of his knowledge  
of the depth of the wisdom of the knowledge

(b) Meaning of "intelligence"--

what's

1. knowledge (be able to perceive facts)
2. understanding (meaning & perceived facts)
3. wisdom (ability to apply the facts for God's purposes)

(c) Value of this truth--

- warning to evil doers 1 Sam 2:3
- comfort to the Godly Job 23:10  
Ps. 1:

(3) God is purposive.

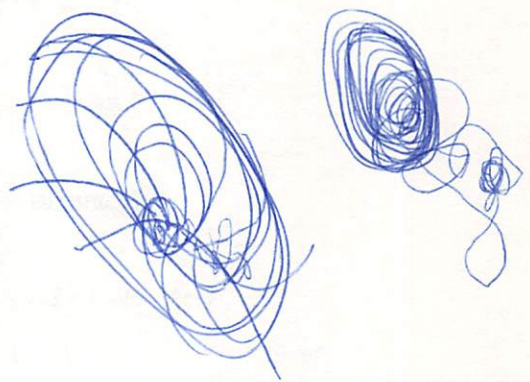
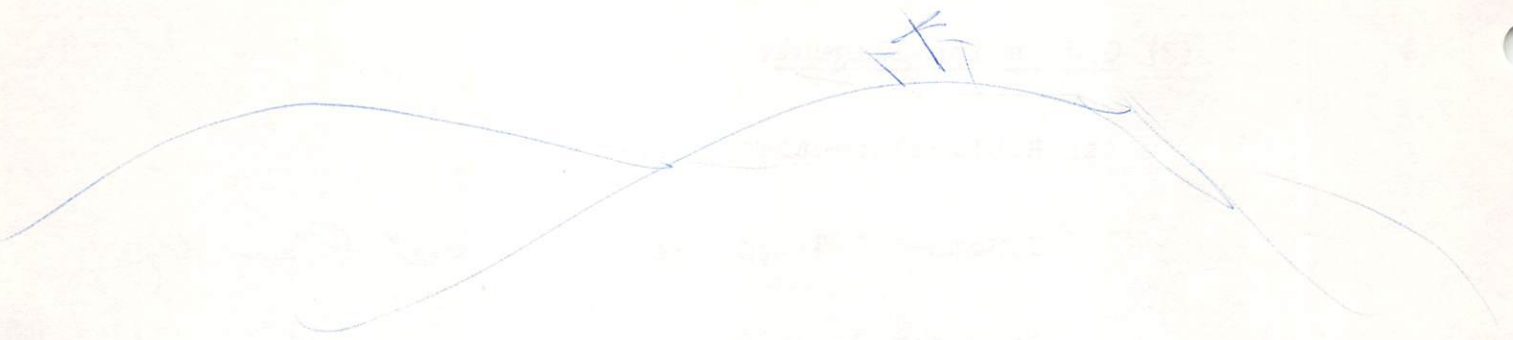
(a) Biblical testimony

Isaiah 14:24-26 "as I have purposed so shall it stand."  
for the Lord I have purposed and  
he shall know it.

Ephesians 3:11 ~~purpose~~ According to the eternal  
purpose which he purposed

Romans 8:28

Romans 9:11 purpose of God according to elect  
right stand.





(b) Meaning of "purpose"--

because God is purp.

He's destined govt for every person/element  
in the universe; moves & controls every  
event towards the accomplishment

(c) Value of this truth--

I validates the logic of X-m in life;  
in its entirety; explain the rationale for  
all happenings of a sense experienced

<sup>Psalm 97:10</sup>  
<sup>Romans 8:10</sup>  
(4) God is active.

(a) Biblical testimony.

Deuteronomy 11:7

but your eyes have seen all  
the great acts of the Lord which He did.

Psalms 92:4-5

"For there is no Lord who makes in  
glad them that work in the Lord."

John 5:17

"The Father is working and I am working."

Philippians 2:13

for it is God who works in you

(b) Meaning of "active"--

God's potential energy is kinetic energy  
causing Him to be ~~active~~ active in controlling  
it is truth.

(c) Value of this truth--

God is interested in man living  
upon earth.





(5) God is free.

(a) Biblical testimony.

Job 23:13 *and His soul desires even that  
He does*

Daniel 4:35 *He does according to His will*

Ephesians 1:11 *who works all things after the  
counsel of His own will*

I Corinthians 12:18 *God set the member in  
the body as it please Him*

(b) Meaning of "freedom"--

*God is not deter. by own will  
in accord with His perfect nature*



(c) Value of this truth--

*rebuttal ~~of~~ fatalism  
pantheism*

(6) God is self-conscious.

(a) Biblical testimony.

Exodus 3:14 *I Am that I Am*

John 2:25; 6:6 *Jesus kn. what was in man  
kn. self what he would do*

I Corinthians 2:10-11 *the spirit searches us deep*

I John 1:5 *God is light*

can I "self-conscious"



He is totally aware of self as person  
the value of self-consciousness!

afterwards that state

proof of reality - God is ultimate reality





(b) Meaning of "self-conscious"--

(c) Value of this truth--

(7) <sup>Also</sup> God is emotional.

(a) Biblical testimony.

Deuteronomy 5:9 - *jealous God*

Judges 10:16 - *grieved (for Israel)*

Psalms 5:5 - *hate (all workers of iniquity)*

Psalms 103:13 - *pity (those that fear Him)*

Psalms 145:8 - *merciful; full of compassion*

Isaiah 62:5 - *rejoicing (over you)*

Isaiah 63:9 - *sympathizing (of the afflicted)*

Jeremiah 31:3 - *loving (everlasting love)*

Romans 1:18 - *wrath (revealed from heaven)*

Hebrews 4:15 - *touch (w/ feeling of our infirmities [empathize])*





(b) Meaning of "emotional"--

Anthropopathism - ascribing human feelings to God  
 Anthropomorphism - ascribing human form to God  
 these concept, rep. genuine feelings of God in a perfect form  
 God has real emotion which are integrated into his perfect person

(c) Value of this truth--

God is our source of comfort in all circum. of life  
 He is able to meet all our emotional needs -  
 Heb. 4:15 Jesus touched w/ our condition [emphatically]

(8) God is spirit.

(a) Biblical testimony

Zechariah 4:6 Not by might nor by power but  
 by my spirit saith the Lord of Hosts

John 4:24 God is spirit. ~~and~~

Hebrews 9:14 who through the eternal spirit offered  
 himself

Hebrews 12:9 The Father of spirits

(b) Meaning of "spirit"--

to say that God is spirit is to affirm that God  
 is the very essence & personality because the  
 source of personality is in the spirit

- Mt. 2:8 intellectual
- Act 17:21 purposing
- Matt 10:20 s. speaks
- Mt. 1:147 refuge
- Rom. 15:26 s. loves
- Rom 8:26 s. groans
- Rom 8:27 s. knows
- Phil 2:1 fellowship
- 1st Th 4:9 worship

(c) Value of this truth--

Rom 8:16 He witnesses w/ our spirit  
 Rom 8:26 s. groans  
 Phil 2:27 s. knows  
 1st Th 4:9 worship

- ① basis for true worship
- ② demonstrated effectively way  
 images are forbidden  
 in worship -

Images will always mis-  
 represent God cause He's  
 spirit - "intangible"  
 in corporal etc.

the non-transferable

which reveal His greatness

- b. The non-moral attributes of God. Classifying the divine attributes is an aid to a better understanding of the distinct uniqueness of the greatness of God. Problems in such an analysis reflect the fact of finite limitation in trying to explain the infinite God. Overlapping of certain attributes may also be evident because God functions as a co-ordinated unit manifesting perfect balance in the harmonious interrelationship and interdependence of His combined attributes. The non-moral attributes embrace the non-transferable traits of God's being, which exists in no other creature in any degree. They are:

1

He is eternal finite whole - no parts!

(1) God is self-existent.

(a) Biblical testimony

Exodus 3:14 - I AM THAT I AM  
(God is an eternally self-existent one [person])

Psalms 36:9 - Fountain of life

Jeremiah 2:13 - Fountain of living water

John 5:26 - He has life in Himself

(b) Meaning of "self-existent"--

The source of God's self-ex. is wholly self,  
Hisself depending on nothing outside of Himself

(c) Problems--



105 Tow and Punt  
2000

I'm sorry to have  
seen you fall  
and look at - truth -

Ἀρχὴ καὶ τέλος  
Ἀρχὴ καὶ τέλος  
-27-

(d) Value of this truth

(2) God is eternal.

(a) Biblical testimony.

Genesis 21:33 - everlasting God

Psalms 90:1-2 - from everlasting to everlasting

Isaiah 57:15 - He inhabits eternity

I Timothy 1:17 - the King eternal

Revelation 4:10 - lives forever & ever

(b) Meaning of "eternal"--

① God was no beginning or ending He existed before time began

② God's existence can't be measured by time Ps 90:1-2

③ God's Word true to 57:13

④ ~~God~~ God is author and ruler of time

Rev. 1:2 | Tim. 1:8

(c) Problems--

There is the coordinated relation  
of events in a finite & changing  
world

(d) Value of this truth--



(3) God is <sup>immutable</sup> unchangeable.

(a) Biblical testimony.

Numbers 23:19 <sup>mind</sup> ~~no change in his~~ ~~not~~ ~~unchangeable~~

Psalms 33:11 " " " " <sup>thoughts</sup>

Ezekiel 24:14 " " " " <sup>will or purpose</sup>

Malachi 3:6 " " " <sup>God himself</sup>

James 1:17 " <sup>variable nor shades turning in God</sup>

(b) Meaning of <sup>immutable</sup> "unchangeable"--

- ① No change in God's nature, character, mind, thoughts or will.
- ② God never gets better or worse. He ~~never~~ grows or develops.

(c) Problems--

(d) Value of this truth--

(4) God is omnipresent.

(a) Biblical testimony.

Psalm 139:7-10- <sup>purpose</sup> No matter where I go (you) are there <sup>God</sup>

I Kings 8:27

~~but God is not~~  
Behold the heaven and the heaven of heavens  
can contain him (God)

Jeremiah 23:23-25  
<sup>ship</sup>

Isaiah 57:15 - he inhabits eternity

Acts 17:27-28

(b) Meaning of "omnipresent"--

- that God is in the universe everywhere present  
at the same time in his wide person.

(c) Problems--

(d) Value of this truth--



# HANG-GLIDING



Hi Pam

How was your

TRIP?

- (A) OKAY
- (B) GREAT
- (C) BAD
- (D) ALL OF THE ABOVE
- (E) NONE OF THE ABOVE

(5) God is omniscient.

all kn.

(a) Biblical testimony

Psalms 33:13-15

Psalms 139:1-4, 15: the secret of <sup>God</sup> <sup>knows</sup> <sup>thoughts</sup> <sup>before</sup> <sup>I</sup> <sup>thought</sup> <sup>them</sup>, <sup>downsetting</sup> <sup>uprising</sup>

Isaiah 46:9-11

Hebrews 4:13

I John 3:20 - God knows all things

◆ (b) Meaning of "omniscient"--

- God's knowledge all inclusive.

- It embraces <sup>all</sup> <sup>total</sup> <sup>past</sup> <sup>present</sup> <sup>future</sup>.

αὐτὰρ καὶ ἔγνω ὅλην τὴν ἱστορίαν ἀπὸ τοῦ ἀρχαίου καὶ ἄχρι τοῦ νῦν  
really / knew whole history beg. and is  
our point "in time"

(c) Problems--

(d) Value of this truth--





(6) God is omnipotent. - all powerful

(a) Biblical testimony.

Genesis 17:1 - <sup>[Omnipotent]</sup> almighty God

Jeremiah 32:17 - nothing is too hard for Him.

Isaiah 40:28 - are who faint not neither do they become weary.

Matthew 19:25-26 - with God all things are possible

Revelation 19:6 - the Lord God omnipotent

(b) Meaning of "omnipotent"--

① God is able to do all things that are consistent w/ His nature & character; Not never exhausted by the exercise of His power.

(c) Problems--

(d) Value of this truth--





THE STATE OF TEXAS,

COUNTY OF DALLAS,

do hereby certify that

the within and foregoing

is a true and correct

copy of the original

as the same appears

on the records of this

office.

IN WITNESS WHEREOF,

I have hereunto set

my hand and the seal

of my office, this

\_\_\_\_\_ day of \_\_\_\_\_

19\_\_\_\_.

Notary Public in and for

the State of Texas.

My commission expires

the \_\_\_\_\_ day of \_\_\_\_\_

19\_\_\_\_.

(7) God is perfect.

(a) Biblical testimony.

Deuteronomy 32:3-4 - *His perfect in His works*

Psalm 18:30 - *His law is perfect*

Psalm 19:7 - *perfect in His ways*

Job 37:16 - *Perfect in knowledge.*

Matthew 5:48 - *Perfect Father*

Romans 12:2 - *His will is perfect*

James 1:17 - *His gifts are perfect*

(b) Meaning of "perfect"--

*- That which is complete, whole, and lacks nothing*  
Heb. -  *تامم*   
Greek -  *τέλειος*   
He is all that God ought to be.

(c) Problems--

(d) Value of this truth--



# 8 God's Infinite

(a) Bib. testimony

Psalm 90:5 - the works & thoughts of God are beyond number

Ps. 71:15 - God righteousness; salvation beyond number

Ps. 89:2 mercy faithful in infinite

Ps. 103:12 forgiveness of sin

Ps. 147:5 power & understanding

(b) meaning of "Infinite"

in maspar Heb. "no number"

that which cannot be numbered → infinity  
something without limits

to say ... means that God wholly without limits  
except those that are self-imposed.

νύξ - night

φοβος οὐ fear

δεινός - ἡ - οὐ terrible, clear

Βουλευῖν counsel



ΤΕΛΕΙΟΣ ΤΟΥ ΘΕΟΥ ΕΣΤΙΝ  
Ο ΧΡΙΣΤΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΚΑΙ  
ΚΥΡΙΟΣ ΤΗΣ ΓΗΣ

Βουλευῖν - counsel

γίγνομαι - become, be proved to be,

δειδω Fear

δυναμαι be able

ερχομαι - come, go



(9) God is incomprehensible.

(a) Biblical testimony.

Job. 5:9 *His great things are unsearchable  
(can't be traced out)*

Job 11:7 - *can you by searching find out God?  
(trace out God)*

Psalms 145:3 - *His greatness is unsearchable*

Isaiah 40:28 - *His understanding is unsearchable*

Romans 11:33 - *O the depths ---*

(b) Meaning of "incomprehensible" -- *How unsearchable are His ways!  
His judgments passed far above*

- *God cannot be completely comprehended by  
any finite mind*

(c) Problems--

(d) Value of this truth--

νύξ νύκτος - night

δεινός - terrible clever

γίγνομαι, γένησθαι, ἐγένετο - become

δείω εἰδέναι δέσσεια - fear

- καθῆμαι - sit

- κεῖμαι κεῖσθαι - lie [down]

- φοβέσθαι - fear

- μάλιστα - very much

- τοσούτος - so much, great; pl. so many

ἀγιος σου Θεου



Attributes of goodness  
transferable

-35-

transferable

c. The moral attributes of God. It is through the moral attributes that the goodness of God is revealed in a clear way. Biblical testimony affirming the goodness of God is abundant (cf. Psalm 25:8; 33:5; 52:1; 103:1-22; Mark 10:18; Romans 2:4; 11:22; etc.). While the moral attributes exist only in God in an absolute state the moral attributes found in God in an absolute state exist in man in a relative sense. This is true because man was created in the image of God. The degree to which one will manifest these traits depends on one's spiritual condition. The Bible teaches that:

(1) God is holy.

(a) Biblical testimony.

Psalm 99:5,9 - for He is holy... for the LORD our God is Holy  
Psalm 145:17 Holy in all His works  
Isaiah 6:3 Holy, Holy, Holy is the LORD of Hosts.  
Revelation 4:8  
Isaiah 57:15 - His name is Holy  
I Peter 1:15-16 Be ye holy for I am Holy.

(b) Meaning of "holy"--

hagios, agios - greek > to set apart

- kadosh - heb.
- ① Holiness of divine majesty: God is absolutely separate from all that is earthly or created Ps. 99:1-3
  - ② Holiness of moral purity: God is absolutely separate from all that is morally unclean - Ps. 99:4-9

(c) Problems--

(2) God is truth

(A) Biblical testimony

Ps. 31:5 - the word ~~of~~ of truth

Isa 65:16 He is the God of truth

Jn 14:6 Jesus said I am way the truth

" 17:3 The true God

1 Thess 1:9 serve the living & true God

Tentative defn. of true

- something that conforms to a standard  
where

① God is true God in that His being conforms exactly to the highest possible ideal of what God ought to be. Jn. 17:3

② God is the truthful God - His kn. & His words conform exactly to reality, to things as they really are. Jn. 17:17

③ God is God of truth in all truth is grounded in His own being & nature. Ps 31:5



(3) God is love.

(a) Biblical testimony.

Isaiah 63:9

OT.

Hosea 14:4 - I will love them freely

John 3:16

I John 3:1

NT.

I John 4:7-10 - God is love

God's person { dynamic power

(b) Meaning of "love" --  
[Dr. McClain] is it that in God which moves Him to give Himself/Gifts voluntarily righteously & eternally for the good of personal beings regardless of their merit or response.

(c) Problems--

(d) Value of this truth--

(4) God is righteous.

(a) Biblical testimony.

Psalm 11:7

Psalm 145:17

OT Jeremiah 23:5-6 - the Lord our righteousness

Romans 2:25-26

NT John 17:25 - O righteous Father

(b) Meaning of "righteous"--

Heb. 7

the idea of "straightness"

Tsaddik - a straight line

Rom 3:25-26 → ① non-transferable righteousness -

Rom 3:21-22 → ② imputed righteousness -

(c) Problems



(d) Value of this truth--

(5) God is faithful.

(a) Biblical testimony.

Deuteronomy 7:9 - *the faithful God*

Psalms 119:10

Lamentations 3:23

I Thessalonians 5:23-24 - *Faith is the word that God uses*

I John 1:9

(b) Meaning of "faithful"-- *to be firm, steadfast, reliable, dependable, trustworthy*  
*- God is completely trustworthy in all His words and ways*

(c) Problems--

(d) Value of this truth--

(6) God is merciful.

(a) Biblical testimony.

Deuteronomy 4:31

*the Lord thy God is a merciful God*

Psalm 57:10

Psalm 119:64

Psalm 137

II Corinthians 1:3

*the Father of mercies*

(b) Meaning of "mercy"--

*Gr - OT  
Heb -* } *pity / compassion*

*God is constantly displaying His compassion toward sinners in forgiving their sins and releasing them of their miseries*

(c) Problems



(d) Value of this truth--

3. The unity of God. Belief in one God is the stress of monotheism. This truth is locked in the heart of the Bible. That there is only one God is taught in the Old and New Testaments. The unity of God repudiates every form of polytheism.

a. Biblical testimony for the unity of God.

Deuteronomy 4:35,39

[Deuteronomy 6:4-5]

*Shema  
Hear O Israel the Lord our  
God is one God*

Isaiah 44:6-8

Isaiah 45:5-6

Mark 12:29-30

John 10:30

Romans 3:29-30

I Corinthians 8:4-6

James 2:19

Jude 4

hr  
b. Meaning of the unity of God.

- (1) Divine nature is undivided and indivisible.
- (2) Excludes all other gods.
- (3) Unity compatible with the concept of trinity.

kw  
c. Value of this truth.

(1) Theologically--

because 1 God explains the concept of cause & effect

(2) Spiritually--

— 1 way of salvation / 1 way of worship

(3) Scientifically--

— teleological character of the universe

(4) Socially--

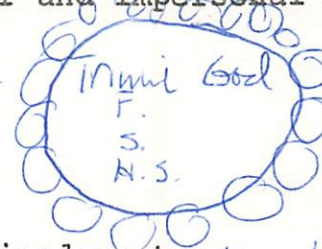
— establishes the basis for unity of mankind.



4. The Triunity of God.

Dr. McClain called this doctrine "the Fundamentals of the Christian Faith" (unpublished notes). Such a designation is verified through a systematic study of the Word of God, which reveals the fact that every doctrine in Scripture is inter-locked into this eternal truth. It is indeed the cohesive force of the unique and distinct Logic of Christianity. The triunity of God exalts the Christian Faith above all other religions, and separates it from all other religions. Its theological and practical values cannot be overstated, for without this concept, Christianity would be just another form of monotheism, which at best presents an unclear and impersonal picture of the God of the universe.

Best place to begin theology

a. Some basic facts.

1) Why the name "trinity" is inadequate when talking about the Godhead.

trinity emphasizes 3 person  
Trinity (better) 3 person one essence  
truth not for the head but for the heart.

"Love; Faith we at home in the mystery of the God let reason kneel in worship. out side" - Toz

2) Why this doctrine is so important.

would be just another monotheistic religion  
— there'd be no incarnation.  
Jesus wouldn't be God.

3) Why the complete revelation of this truth follows the doctrine of the unity of God? But no conflict with OT.

MEETING NEED OF THE DAY - Polytheism rule of the day - they needed to hear the Shema (Deut. 6)

could reveal at right time

2. Fact of Progressive revelation rules out anachronism in the Bible: something out of its time setting - when word became flesh & dwelt among us.

b. The implication of the doctrine in the Old Testament.

1) The plural name for God appearing in Genesis 1:1 (Elohim). Note: The plural name is used with a singular verb.

*the main points*

2) The plural pronouns used of God.

Genesis 1:26

*Let us make man in our image*

*(image)*

*— our likeness*

*to them*

*— dominion.*

Genesis 3:22

*The man has become as one of us knowing good and evil.*

Genesis 11:5-7

*let us go down & there confound their language*

Isaiah 6:8

*"Holy Holy Lord God Almighty... whom shall I send who shall go for us..."*

3) The plural verb used with God in Genesis 35:7.

*plural noun & plural verb*

*Elohim*

4) The name of God applied to different persons in the same setting.

Genesis 19:13,24

*Sodom & G*

*God on earth w/ 2 angels*

*God in heaven rain down fire & brimstone*

Psalms 45:6-7

*God speaking to God "Your throne is established forever"*

Psalms 110:1 (cf. Matt. 22:41-46)

*Lord said to my Lord*

Isaiah 44:6

Hosea 1:6-7

5) The fact of three persons implied.

Genesis 1:1-3

Numbers 6:23-27

*The Lord  
The Lord  
The Lord*



Psalms 33:6

Isaiah 48:16: "And now the Lord God has sent me, &  
His Spirit."

Isaiah 61:1

Isaiah 63:9-10

c. The revelation of the doctrine in the New Testament.

- 1) Triunity is established upon the Old Testament doctrine of unity as seen in Mark 12:28-31.

*quotes Shema (Deut. 6:4) 3-in-1; 1-in-3  
in no way denies Shema. Jesus, revealer of the trinity,  
upholder of the Shema.*

- 2) The appearance of three persons, and each one is called God.

John 6:27--The Father is called God.

Hebrews 1:8--The Son is called God.

Acts 5:3-4--The Holy Spirit is called God.

- 3) Each person is clearly distinguished from the other two.

Matthew 3:16-17 *Baptism of Jesus -  
X in water - H.S. coming from heaven - Father's  
voice from heaven*

Luke 1:35

John 14:16,26

John 15:26 *another one will come - just like me*

- 4) The unity of these three persons is declared showing they are not three Gods.

John 10:30; 17:21--Father and Son are one  
*I & my Father are One*

con

- 1 self-existent
- 2 infinite
- 3 eternal
- 4 immutable
- 5 perfect.
- 6 omnipresent
- 7 omniscient
- 8 incomprehensible

- 1 Adm
- 2 true
- 3 lover
- 4 righteous
- 5 faithful
- 6 merciful



I Cor. 3:16--Father and Spirit are one.

Romans 8:9--Son and Spirit are one.

John 14:16,18,23--Father, Son, and Spirit are one.

- 5) [The three persons are co-equal in every way.  
Each one is called God (see #2).]

A consistent association exists between them as seen in Matthew 28:19 and II Cor. 13:14.

*Baptismal verse*

*= equal*

*benediction*

*- grace of*

*= equal*

The Spirit knows the things of Christ and of God as disclosed by John 14:26; 15:26; 16:12-15; I Cor. 2:9-13.

*God to*

The three appear in different orders as seen in:

Ephesians 4:4-6

*one spirit -*

*word -*

*Father of All*

Ephesians 5:18-20

I Cor. 12:4-6

II Thess. 2:13-14

I Peter 1:2-3

Jude 20-21

- 6) A specific order exists among the three persons as to their work. The Father is first, the Son is second, and the Holy Spirit is third. The Son is subordinate to the Father, and the Holy Spirit is subordinate to the Father and to the Son.

Compare:

Matthew 28:19

John 14:26

John 15:26

I Cor. 8:6

Eph. 2:14-18

Eph. 5:20

NOTE: The subordination is voluntary as revealed in Philippians 2:5-7.

d. The Practical Value of this Doctrine.

- 1) It explains the fact that God is love.

*concept of love unless it relates to another person*

- 2) It explains how Jesus could reveal God.

- 3) It explains the logic of the divine plan of salvation.

- 4) It establishes the basis for believing in a personal God.





Assignment =

JO

read book thru

unit 6 pg summary

April 26

- 5) It provides the foundation for human relationships.

q 50

e. Some Problems related to this Doctrine.

- 1) How can God be one and three at the same time?

The doctrine of Triunity is beyond complete human understanding. There is no adequate analogy in this world to illustrate the truth of this Biblical fact. Suggested illustrations lose either the unity of the Godhead implying three Gods, or lose the triunity by making the Godhead one person. It is through faith that this truth is perceived. (Heb. 11:6)

It is to be noted that God is one as to His being, and three as to His personality. The best illustration of this infinite fact is John 17:11 where Jesus prayed that "they may be one as we are."

- 2) What is meant by the following terms as applied to Christ?

Monogene (Only-begotten)

μονογενής

Prototokos (first-begotten)

πρωτοτοκος



- 3) What is meant by the self-emptying of Christ as it .. appears in Philippians 2:7?

Wrong Views:

NOTE: Destructive views of the person of Christ are as follows:

Arianism--Christ was a created being and thus less than God.

Socinianism--Christ was only a man.

Sabellianism--Said that Christ has no real subsistence, and that the Holy Spirit was non-existent.

Patripassianism--The Father suffered on the Cross.

Monarchianism--Christ was a man indwelt by the divine Spirit exalted to the position of Son.

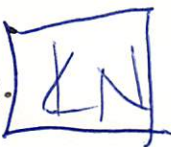
Correct View:

Self-existent  
infinite  
eternal  
immutable  
perfect  
omnipotent  
omniscient  
omnipotent  
uncomprehensible

Holy  
true  
we  
righteous  
Truth  
merciful



#### IV. DECREES OF GOD.



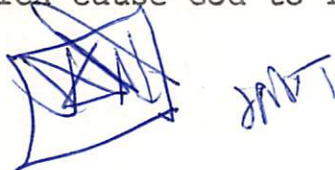
##### A. Definition of Decrees.

\* It is to be noted that theologians speak of the plan of God as the decree of God from the standpoint that God's plan is one complete thought in God's mind from the very beginning. However, in analyzing the plan of God, theologians speak of the decrees of God, which are the many aspects of the one decree or plan of God.

The decrees of God have been defined in various ways. Among conservative theologians agreement exists in relating the decrees to the complete plan of God. Combining several distinct facts from different sources, the following definition is suggested: "The decrees embrace the eternal plan of God, which renders certain every past, present, and future event of the universe. These decrees are in accord with the direct and permissive will of God based upon the perfect freedom, wisdom, and holiness of God, and are designed to secure the ultimate glory of God." An analysis of this definition reveals the following facts:

1. The Decrees are eternal. There is no after-thought or second-guessing on God's part, because they are part of one perfect, comprehensive plan (Eph. 1:11; 3:11; Romans 8:28).
2. The Decrees encompass every event of the past, the present, and the future in God's universe. These events are outside of God's eternal and infinite person (cf. Isa. 46:9-11; Dan. 4:34-35; Acts 17:26; Eph. 1:11; Rom 8:28).
3. The decrees are fixed by the direct and permissive will of God. Divine sovereignty and a human responsibility appear as cause and effect in rendering the certainty of the decrees (cf. Rom. 8:28-30; Eph. 1:11-14; Acts 13:44-48).
4. The decrees originated in God's absolute freedom. He did not have to decree anything (cf. Isa. 14:24-27; Eph. 1:11).

5. The decrees are based on God's infinite and perfect wisdom. Although incomprehensible, no event in God's universe is outside of this fact (cf. Rom. 8:28-30; 11:33-36; 12:1,2; and Isa. 55:8-9).
6. The decrees are inter-locked into the holiness of God. Every way and work of God reflects this Biblical fact (Isa. 6:3; Ps. 22:3; 145:17).
7. The decrees are designed to bring complete and supreme glory to God. This is the ultimate purpose of every event in the universe (Col. 1:16; Rev. 4:11; Eph. 3:20-21; Jude 24-25).
8. The decrees are perfect in thought, in structure, and in execution, because they evolve from the attributes of God which cause God to function in a perfect way.



B. Classification of Decrees.

The decrees of God are revealed in the works of God, and these works are the basis for the classification of the decrees. As one would expect diversity of classification is evident among theologians; however, similarity of terminology and basic ideas is apparent in the framework of the classification. Keeping in mind the ultimate purpose of the divine decrees to bring complete and supreme glory to the Triune God, the following is a brief and broad classification of them.

1. In the angelic realm.

a. The decree to create angels (Col. 1:16; Rev. 4:11).

b. The decree to permit the fall of certain angels (Isa. 14:12-17; Rev. 12:3-4; 7-10).



c. The decree to assign the good angels to serve and to glorify God (Isa. 6:1-7; Heb. 1:7,14; Rev. 4:19).

d. The decree to consign evil angels to eternal punishment (Matt. 25:41; II Pet. 2:4; Jude 6; Rev. 20-10).

3. In the moral realm.

a. The decree to constitute Adam the representative of the human race (Rom. 5:12-21; I Cor. 15:22; Gen. 2:7-18).

b. The decree to permit the fall of man in Adam (Gen. 3:1-7; Rom. 3:23; 5:12).

c. The decree to judge Satan (Gen. 3:14-15; Rom. 16:20; John 12:31; 16:11).

d. The decree to judge Adam, Eve, mankind, and the whole creation (Gen. 3:16-19; Rom. 5:12; 8:18-25; Rev. 20:11-15).

4. In the spiritual realm.

a. The decree to provide salvation through Christ (Gen. 3:15; John 3:16; Rom. 5:6-8; I John 2:1-2).

b. The decree to save Israel (Gen. 12:1-3; Jer. 31:31-34; Rom. 11:25-27).

c. The decree to save Jews and Gentiles as one in the body of Christ, the Church (Acts 15:14; Eph. 1:3-15; 2:14-22; 3:1-12; I Cor. 12:12-13; Eph. 1:22-23); to commence, continue and consummate this work of salvation (Rom. 8:28-30; Phil. 1:6; Eph. 5:25-27; I John 3:2;

### C. Importance of Decrees.

Belief in the decrees is both theologically and logically sound. The practical values of this fact are revealed as follows:

1. It reflects the principle of faith, which is a prerequisite for the approval and blessing of God.
2. It repudiates every form of thinking that subjects the fate of man and the universe to some finite cause as evolutionism, naturalism, or fatalism. Such a belief removes forever the concept of chance, accident, or unknown mystery as the reason for things that happen.
3. It encourages man to turn from finite man to the infinite God for salvation, strength, and sustenance, because He alone is adequate for every human need.
4. It instills confidence and courage into the lives of all who trust the God of the universe, because He is infinitely wise, just, and good. His plan is perfect, and can never change or fail.
5. It develops humility and meekness in finite man in the light of the greatness of the God of all creation. Man is led to ascribe all glory to God through a spirit of worship and gratitude.

### D. Problems of Decrees.

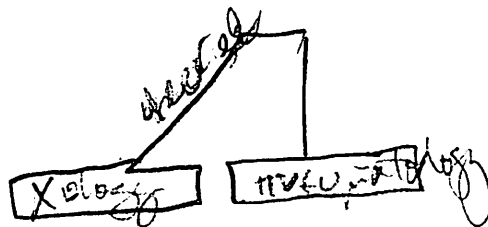
The decrees of God lock history into eternity in a manner understood completely only by the infinite God. It is expected, therefore, that finite man will have problems in understanding them, because faith enables man to accept infinite truth, and to grow experientially in the understanding of it (cf. II Cor. 5:7; Heb. 11:3,6). One should always remember that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). The following are the main pro-



Subject & decrees  
" decrees "

DECREES = PURPOSE ~ PLAN OF GOD  
BEFORE GOD AS A SINGLE, COMPLETE  
WHOLE.

There is <sup>the</sup> separate one decree  
into several decrees eg.



1. The different orders of the decrees.

a. Problem explained.

b. Proposed solution.

2. The decrees nullify human freedom.

a. Problem explained.

*if everything pre-planned - just puppet*

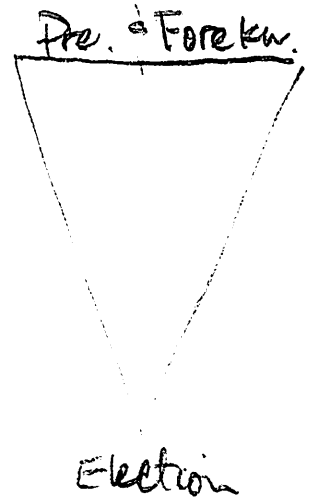
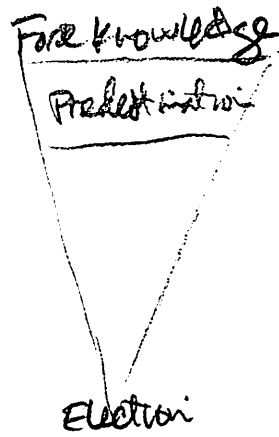
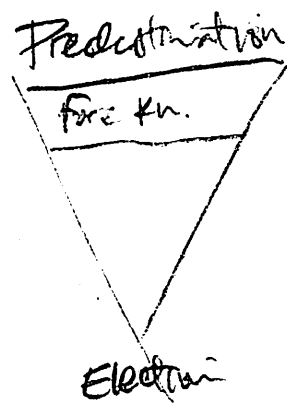
b. Proposed solution.

3. The decrees paralyze human effort.

a. Problem explained.

*no incentive for exercise of human will*





b. Proposed solution.

properly understood in my truth (and love - truth) (this will involve understanding motivation) - God will will not fail - every makes sense (I do a plot & a perfect plan)

4. The decrees impugn the love of God.

a. Problem explained.

If God's love perfect - impartial  
how can we justify that some have  
been elected ~~to~~ to be saved & others not

b. Proposed solution.

Bible only teaches election to salvation  
no election to damnation  
Book of life - no Book of death

5. The decrees impugn the justice of God.

a. Problem explained

If God elected some to be saved - He's not just

(Salvation is not a matter of justice but a matter of grace [unilateral])

b. Proposed solution.

Any body who finds fault with God over  
issue of election is really blind to fact of Calvary  
"whoever"

6. The decrees make God the author of sin.

a. Problem explained.

Problem explained.  
 If God's plan is eternal then God decreed  
 all things including sin.

b. Proposed solution.

contradict - of

① God can't be author of sin

2. God is Holy 1st. 6:3, Rev. 4:8

b. " " good at 1:17 wk 10:18

C. " can't tempt man to <sup>do</sup> <sub>all</sub> { Jh. 1:13

② Satan is the Cause of Sin

2. His rebellion against God 18.4-12-14

b. as illustrated by His temptation I wa-ben3

C. u k U " u u A ✓ - Mat. f

d.    "    "    "    that fact that ph

the deceiver of the world Rev. 12:9

③ Sin is a moral issue

a. It's a result of man's freedom & choice

b. it's the migration of good - "God's good"

c. its effect ~~completely~~ by plan of redemption.



Self-existent  
infinite  
eternal  
immutable  
~~unfettered~~  
omnipotent  
omniscient  
uncomprehensible

Holy  
true  
love  
righteous  
Faith  
mercy

V. WORKS OF GOD.

VA def.

A. Creation.

The works of God execute the decrees of God. Keep in mind that the decrees of God comprise the total plan of God. To create is logically the first decree of that plan, for nothing could precede the work of creation except the mutual activity of the Godhead as Eternal Spirit. Scripture is silent relative to that precreation activity focusing exclusive attention upon the works of God in the realm of creation. Discussions of divine activity prior to the work of creation are of little value because they are purely philosophical in character. On the other hand, the phenomena of time, space, and mass point to the fact of creation, which provides a basis for profitable and practical study.

Phil. 2  
Prov. 8

What is meant by creation? A quick scan of books on theology will reveal many definitions of this vital subject. In many cases over-simplify the meaning of this term and thus conceal many important facets of this complex truth. It is for this reason that the following definition is somewhat longer than most: "Creation refers to the divine activity of the Triune God in the beginning, which brought into existence the whole visible and invisible universe without the use of pre-existing materials through the power of the Word of God, in accord with the perfect freedom, will, and wisdom of God, and for the express purpose of the glory of God." The following facts are contained in this definition:

1. The work of creation is attributed to the divine activity of the Triune God. This statement affirms the fact that all things were created by God (Jer. 10:10-12; Acts 4:24; 17:24; Rom. 11:36; Eph. 3:9; Heb. 1:10). It also discloses the fact that each person of the Godhead engaged distinctly in this work. It originated in God the Father (I Cor. 8:6); mediated by God the Son (John 1:3, 10; Eph. 3:9; Col. 1:16; Heb. 1:2, 10); completed by God the Holy Spirit (Gen. 1:2; Ex. 31:1-5; Job 26:13; Psalm 104:30).
2. The work of creation occurred in the beginning. "In the beginning God created the heaven and the earth" declares Gen. 1:1. This majestic statement reveals the fact of the beginning, but does not pin-point the date of creation.



Self-existent  
infinite  
eternal  
immutable  
omnipotent  
scient  
incomp.

Why  
true  
love  
perfect  
eternal  
incomp.



3. The work of creation brought into existence the whole visible and invisible universe. This includes all material and immaterial creatures and objects (Ex. 20:11; Col. 1:16). There was a time when the universe did not exist (Ps. 90:2; John 17:5, 24; Eph. 1:4; I Pet. 1:20).

4. The work of creation was accomplished without the use of pre-existing materials. Hebrews 11:3 confirms this fact. It is necessary to distinguish between immediate and mediate creation. Immediate creation refers to the first act of God in the creation of the initial substance of the universe. Mediate creation denotes the subsequent acts of God which shaped and transformed the raw materials into their respective forms before the fall of Adam.

NOTE: Since God used divine energy to create, it is incorrect to say that He created ~~ex~~ ex nihilo (i.e., out of nothing), unless by this is meant that He brought into existence material phenomena from non-existing material phenomena.

5. The work of creation was performed by the power of the Word of God. Creation was a direct result of the spoken word of God. It was an instantaneous and perfect work (Gen. 1:1-2:3; Ps. 33:6; Heb. 11:3). The Word was filled with divine energy because it came from God who is the source of all energy (I John 1:5).

6. The work of creation was in accord with the perfect freedom, will, and wisdom of God. There was nothing outside of God which caused Him to create, but He acted freely in compliance with His expressed will based on His perfect wisdom (Ps. 148:1-8; Jer. 10:12; Col. 1:16; Rev. 4:11).

7. The work of creation was accomplished for the sole purpose of the glory of God. That same motive which caused God to decree creation activated Him to carry out the decree (Psalm 19:1; 96:1-13; Isa. 40:26; 43:7; Psalm 8:1; Col. 1:16; Rev. 4:11).

Rd.

In conclusion note:

- a. We believe the information deduced from the definition of creation demonstrates the illogic and untenability of atheism, agnosticism, polytheism, pantheism, dualism, fatalism, evolutionism, humanism, naturalism, and every anti-monotheistic-supernaturalisticism.
- b. The world created in the beginning was perfect and in harmony with God (Gen. 1:1-2:3). The laws of decay and death were non-existent in that world, because there was no sin.
- c. The present imperfect state of the world is a result of sin (Gen. 3:1-24; Rom. 5:12; 8:18-22).
- d. The present imperfect state of the world will continue until the return of the Lord Jesus Christ (Rom. 8:18-22; Rev. 19:11-22:5).

kin

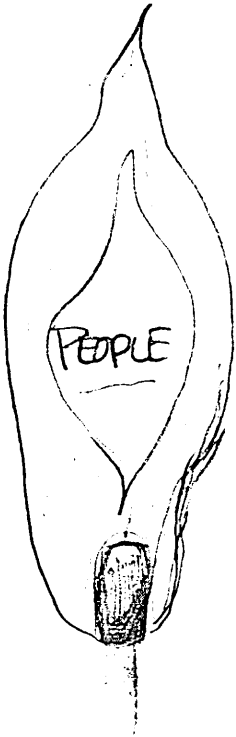
B. Preservation.

The work of creation is for the glory of God. Preservation of creation is essential to achieve this goal. Therefore, the decree to preserve creation follows logically the decree to create. Preservation may be defined as : "The continuing work of the Triune God in maintaining the cohesive and stable structure of the entire created universe with all its laws, properties, and processes by the power of the Word of God." From this definition, observe the following facts:

1. Preservation is a continuing work distinguished from the work of creation. This fact is made clear through the comparison of Genesis 2:2 with John 5:17. Also note Nehemiah 9:6.

2. Preservation is the continuing work of the Triune God. ~~It is true that the Son of God is given the place of preeminence in this work as in creation; however, it is also true that the Father and the Holy Spirit are involved in this work (cf. Psalm 104:30; John 5:17; Col. 1:17; Heb. 1:3).~~
  
3. ~~Preservation involves the maintenance of the cohesive and stable structure of the entire created universe with all its laws, properties, and processes. Note the following facts:~~
  - a. The molecular structure of the universe is sustained through the work of preservation (cf. Col. 1:17; Heb. 1:3). Here is the explanation of atomic cohesiveness.
  
  - b. The consistency of the laws of nature is a reflection of the work of preservation (cf. Gen. 8:21-22; Jer. 51:16; Psalm 29:3; 104:14; 19-22, 28-30; 148:1-6; Matt. 5:45; Acts 14: 14:17; Heb. 1:10-12).
  
  - c. The maintenance of man's existence is based on the work of preservation (c. Deut. 30:19-20; Acts 17:28).
  
  - d. The continuance of all things is dependent upon the work of preservation (Ps. 104; 145:15; Dan. 5:23; Heb. 1:3).
  
4. Preservation is the continuing work of the divine Word (cf. Heb. 11:3 with 1:3). The same Word that brought the universe into existence has been sustaining the universe.





In conclusion note:



a. The work of preservation manifests the loving-kindness and faithfulness of God (Psalm 36:5-9).



b. The fact of the work of preservation is assumed by all scientific study of natural phenomena. It is true, however, that natural science does not relate this fact to the work of God. This is unfortunate and most regrettable, because it denies God the glory due to Him, and also is an impediment to man's progress in learning of the marvel of creation.

c. The work of preservation is a very practical doctrine to the Christian. Properly understood it will prove to be a source of continuing comfort and assurance in the midst of the confusion that exists in the world.

d. Knowledge of this doctrine may be used by the Holy Spirit to cause the unsaved to consider seriously the need of salvation. This could possibly be a stepping-stone toward that end.

C. Providence.

From the etymology of this word, which means "to see in advance," has come the idea of foresight in providing for the future. But in theology the term has a special meaning in relation to the ultimate end of creation. It may be defined as: "The continuous activity of the Triune God in exercising care and foresight in providing for the effective movement of all the physical and spiritual events in the universe toward their predetermined goal in accord with the perfect plan of God." The following facts are to be considered in the study of this particular work of God:

1. Providence is to be distinguished from preservation. While preservation refers to the divine maintenance

of the cohesive and stabile structure of the whole universe, providence stresses the divine care in the coordinated, consistent movement of the whole universe toward its foreordained goal.

2. As true of the work of creation and preservation, the work of providence is attributed to the Triune God. Equally true is the emphasis upon the part of the Son in this work (cf. Gen. 6:3; Matt. 10:29; John 5:17; Isaiah 9:6; Heb. 1:3).
3. The providence of God extends to every realm in the whole universe. Observe the following:
  - a. Laws in control of the universe (Josh. 10:12-14).
  - b. Control of plant life (Jonah 4:6).
  - c. Control of animal life (Jonah 1:17; 4:7; Matt. 17:27).
  - d. Man's birth and his career (Jer. 1:5; Gal. 1:15-16).
  - e. The death of man (Deut. 32:48-50; John 21:19).
  - f. The needs of man (Matt. 5:45; 6:8,11,26; Acts 14:27).

- g. Guidance of God's people (Isa. 42:16; Hos. 2:6).
- h. Ministry of God's servants (Phil. 1:12; Eph. 3:1).
- i. Salvation of sinners (Acts 8:26-39; Philemon 15).
- j. Temptation and deliverance (I Cor. 10:13).
- k. Sphere of prayer (Rom. 15:30-32; Acts 21-28).
- l. Punishment of evil man (Acts 12:25).
- m. Rise and fall of nations and rulers (Job 12:23-25; Psa. 75:6-7; Dan. 4:17, 25; Acts 17:26).
- n. Trivial things and events (Esther 6:1; Matt. 10:29-30).
- o. Acts of believers (Phil. 2:12-13).
- p. Acts of good angels (Dan. 9:21).



q. Plan of salvation (Acts 2:22-23).

r. Evil acts of man (Gen. 50:20; Psa. 76:10; John 19:11; Acts 4:26-28).

s. Acts of wicked spirits (Job 1:12; 2:6; I Kings 22:19-23).

t. The security of the believer (Psa. 121: Rom. 8:28; II Cor. 2:14).

4. The work of providence is performed by God through supernatural and miraculous acts (Isa. 37:33-36; Acts 2:4-11); by the laws of nature (Ex. 14:21; Psa. 148:8); and through the freedom given to man and angels (Matt. 26:24; 3:17-18; Dan. 10:10-14; II Cor. 4:3-4; Rom. 16:20).

*Kim*  
5. In relation to the evil acts of man and Satan, theologians describe the work of providence as preventive (Gen. 20:6); permissive (Acts 14:16; Rom. 1:24) directive (Gen. 50:20; Prov. 21:1); and determinative or limitative (Job 1:12; II Thess. 2:7). Note Isaiah 10:5-15.

In conclusion note:

a. Scripture, in speaking of the work of providence, at times attributes acts directly to God, which He merely allows to happen (cf. I Chron. 21:1 with II Sam. 24:1; Job 1:12 with 1:21; I Chron. 10:13-14 with 10:2-4).

- b. The work of providence is concealed in the mind of God, and unless revealed in advance, cannot be known until the events have happened (I Cor. 2:6-8; Rom. 11:25-36).
- c. The work of providence is a practical truth. An adequate understanding of this doctrine will enable the believer to experience the peace and comfort of God, and lead the believer to live a godly life (Psa. 4:8; 121; Phil 2:12-13; Rom. 8:28).
- d. The work of providence reveals the true explanation of all events in the universe. It manifests the inadequacy of opposing views as partial providence, chance, or fatalism as an explanation of these events. Knowledge of this doctrine could also be used by the Holy Spirit to cause the unsaved to think seriously of the need of salvation.

D. Salvation. *DMT*

Vast and complex is the study of salvation. All conservative theologians agree that redemption is the central theme of the Bible. Every event in Scripture is integrated into the revelation of the divine plan of salvation. The marvel of this perfect plan is unfolded progressively from Genesis through Revelation. Since the study of redemption belongs to the branch of theology called soteriology, the subsequent discussion will be general and restricted. No attempt is made to treat the various technical terms of the many facets involved in this subject.

1. Salvation is a work of the Triune God. It has its origin in God the Father (John 3:16; Eph. 1:3; I Pet. 1:2-3); mediated through God the Son (Rom. 5:1; Col. 1:14); Accomplished in the life of the believer by the power of the Holy Spirit (John 3:5; Titus 3:5).

Because salvation is a result of the sinless life and substitutionary death of the Lord Jesus Christ preeminence is always ascribed to Him (Rom. 3:24; 5:8; II Cor. 5:21). He is the door of salvation (John 10:9; 14:6), and without Him there is no salvation (Acts 4:12; 16:30-31).

*Nicodemus*

2. Salvation is a work which embraces the totality of man--spirit, soul, and body (I Thes. 5:23). Any view of salvation which omits the body is inadequate. While the redemption of the body awaits the future (I Cor. 15:51-58), Scripture teaches that it is presently the possession of God (I Cor. 6:13-20).
3. Salvation is a work that deals with all sin--past, present, and future (Isa. 53:5-6; II Cor. 5:21; I John 1:7; 2:1-2). The legal and moral effects of sin have been eradicated by the death of Christ (Heb. 9:11-28; 10:10,14).
4. Salvation is a work that has three aspects--past, present, and future. Believers have been saved (Eph. 1:4; II Tim. 1:9); are being saved (I Cor. 1:18);



and shall be saved (Rom. 5:9-10; I Pet. 1:5). Note also Rom. 8:28-30 and Ephesians 5:26-28.

5. Salvation is a work that bestows upon the believer all the spiritual blessings of God (Eph. 1:3; II Pet. 1:3; I Cor. 3:21-23). The believer lacks nothing in Christ (Phil 4:19; Col. 2:9-10; Rom. 8:32).
  
6. Salvation is a work that is eternal in duration (John 3:16; Titus 1:2). Its certainty is established in God (I Thes. 5:23-24; Phil 1:6; Rom. 8:28-30).
  
7. Salvation is a work made available to man through the preaching of the Gospel (Rom. 1:16; I Cor. 1:18-21; Rom. 10:13-15). It is through faith in this message that sinners are regenerated by the power of the Holy Spirit (Rom. 10:9-10; I Cor. 15:1-2; Eph. 2:8-10). The Word that conveys the message of salvation also activates the response of faith on the part of the sinner (Rom. 10:17), and is the power behind the experience of regeneration (John 6:63; James 1:18-21; I Peter 1:23). Salvation is truly the gift of God (Rom. 6:23).

CHRISTOLOGY--THE STUDY OF CHRIST

ABRIDGED OUTLINE

I. THE CHRIST OF ETERNITY

A. His Preexistence.

B. His Deity.

II. THE CHRIST OF HISTORY

A. The Incarnation of Christ.

B. The Virgin Birth of Christ.

C. The Life of Christ.

D. The Death of Christ.

III. THE CHRIST OF GLORY

A. The Resurrection of Christ.

B. The Ascension of Christ.

C. The Return of Christ.

"Take my yoke upon you, and learn of me," said Jesus, "for I am meek and lowly in heart, and you shall find rest unto your souls" (Matt. 11:29). Peter exhorts the children of God "to grow in grace and in knowledge of our Lord and Saviour, Jesus Christ" (II Peter 3:18). These admonitions are based on the fact that Jesus Christ is the sum and substance of the Christian Life (Phil. 1:21; Col. 2:9-10; 3:1-4). He is truly the center and circumference of redemption for the infinite quality of eternal life is locked in Him (I John 5:9-13).

Therefore, every born-again believer should be vitally interested in the subject of Christology, because it opens the way to study the marvel and majesty of the Lord Jesus Christ, who is the most unique and complex Person of the universe as the Son of God and the Son of Man. The doctrine of Christ treats the life and ministry of the God-man in a comprehensive manner. It begins in eternity and moves throughout history and culminates in eternity.

Philippians 2:6-11 will be used as the framework of reference for this study. Although concise in form, it is infinitely profound in its disclosure of the life and ministry of Jesus Christ in a chronological way. It thus provides an excellent basis for a systematic study of His life that should deepen our love and devotion for Him. Application of this knowledge will help us to grow in the likeness of His image (II Cor. 3:18). Bearing in mind that total conformity to His image is the supreme goal of salvation (Romans 8:28-30; Phil. 3:20-21; I John 3:2).

## I. THE CHRIST OF ETERNITY

"Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6)

This verse opens the veil of eternity past allowing the believer to stand in the presence of the Godhead--Father, Son, and Holy Spirit and observe the unfolding of the plan of redemption. Special attention is focused upon the Son of God, who became the God-man to accomplish the work of salvation for mankind. The following distinct facts are revealed as to the Person of Jesus Christ:

### A. His Pre-existence--"Who, being in the form of God."

In concise form the pre-existence of Christ affirms that He existed before anything was created. It teaches that the Son of God had no beginning. The present participle, "being," emphasizes the pre-existence of Christ. Now note how this fact is attested by the testimony of:

#### 1. John the Baptist

John 1:15



2. Christ Himself

John 6:51, 52  
*Bread of Life*

John 17:5, 24

3. The Apostles

John 1:1-2

Phil. 2:5-7

Col. 1:17

4. The Angel of Jehovah

Genesis 21:17

Exodus 3:1-2  
*Angel of the Lord*

Judges 13:2-3

*was the Angel of Jehovah*

cf. Judges 13:15-18 with Isa. 9:6 and Isa. 28:29

5. The Form of God

John 4:24 *Heb. 9:14*  
*God is Spirit*

Hebrews 9:14

*other d. of the (X)*

John 1:18

*John 1:18*

Problems:

B. His Deity—"equal with God."

The true Church has always believed in the absolute deity of Jesus Christ without any reservation. As expressed by the Nicene Creed: "Christ is very God of very God: begotten not created: co-substantial with the Father." Co-substantial means that the Son is of the same substance or essence or being as the Father.

Denial or qualification of this doctrine undermines completely the redemptive value of Christ's death on the Cross. For it is indeed true, as stated by Athanasius in 325 A.D. at the Council of Nicea, "if Christ be not God, He cannot be our Saviour." That Jesus Christ is co-equal, co-existent, and co-substantial with God the Father is taught clearly in the Word of God. Observe the following facts which confirm this vital doctrine:

1. His Attributes prove His Deity.

Note: Attributes of personality need no discussion because Jesus Christ is a person that lived in history.

self-existent  
proper

a. ~~Non-moral~~ <sup>for God</sup> attributes revealing His greatness.

Note: Remember that these attributes exist only in God. Review the study on the Person of God for the meaning of these attributes.

1) Christ is self-existent.

John 1:4

John 14:6

Acts 3:15

Killed the author / proper Christ

2) Christ is infinite.

Colossians 2:3

All things in heaven and earth

Colossians 2:9

Matthew 8:18

28:18

3) Christ is eternal.

Isaiah 9:6

outside of time belt

I Timothy 1:17

I John 1:2



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Non-transferable attributes

- 4) Christ is unchangeable.

Hebrews 1:10-12

not change in nature,  
thoughts, will  
changing world - ultimately all world change  
Jesus remains the same

Hebrews 13:8

same yesterday, today, forever

I Timothy 6:16

X ... only one who has immortality dwelling in  
the Light.

- 5) Christ is perfect.

Colossians 1:19

lacks nothing, flawless, whole!  
In him should all fullness dwell

Colossians 1:28

perfect, complete - Christ Jesus

Colossians 2:9-10

in him dwells all the fullness of the God-head  
bodily

- 6) Christ is omnipresent.

Matthew 18:20

everywhere present in His whole person.  
where two or three gathered together - present  
in their midst.

Matthew 28:20

Great Commission

Colossians 3:11

to, I am with you always, even to the end  
of the world  
X is all & in all.

John 14:18

I will not leave you comfortless - I will come  
to you

7) Christ is omniscient.

John 6:64

Jesus kn. from beginning who they were that  
believed not & who should betray him

John 16:30

now we are sure that you kn. all things

Colossians 2:3

In Him are hidden all the treasures of wisdom  
& kn.

8) Christ is omnipotent.

John 5:19

Able to all things consistent w/ His character  
whatsoever the Father's doing, the Son does

Philippians 3:20-21

He is able to subdue all things to Himself

Revelation 1:8

rd. ~~the~~ X as "Almighty one"

9) Christ is incomprehensible.

Matthew 11:27

beyond our comprehension  
no man knows the Son but the Father

Ephesians 3:8

unsearchable riches of Christ.

Ephesians 3:19

The love of X which passes kn.

Problems:

transferable

b. ~~Moral~~ attributes revealing His goodness



Note: Remember that God relates to man through these attributes in a personal way. It is believed that these attributes compose the essence of the "image of God" in which man was created (Gen.1:26).

1) Christ is Holy.

Luke 1:35

Set apart for God  
Announcement of His birth  
Holiness & Majesty  
"and Purity"

"shall be call holy, the Son of God."

Acts 3:14

2nd servant

Deny holiness just once.

Revelation 4:8

Holy, Holy, Holy.

2) Christ is True.

Truth conforms to a standard  
John 14:6

I am the way the truth...





I John 5:20

this is the true God, eternal life

Revelation 3:7

the one that is true

3) Christ is Love.

giving (dynamic) that causes God to give of himself  
Romans 8:35-39 and possession continuously  
to those that don't deserve it  
- who shall separate us from the love of X

Ephesians 3:19

to know the love of X that passes know.

II Corinthians 5:14

the love of X constrains  
Rom 5:5 - love of X is in us.

4) Christ is Righteous

He has straight character free of all wrong or evil.  
I John 2:1

Jesus Christ the righteous one

II Timothy 4:8

righteous judge

Hebrews 1:9

He loved righteousness but hated iniquity

5) Christ is Faithful.

Revelation 1:5

Faithful witness

Revelation 3:14

Faithful witness

Revelation 19:11

Faithful & true.

6) Christ is Merciful.

active compassion in our weakness & forgiveness  
Hebrews 2:17

merciful; Faithful High Priest

I Timothy 2:2

Grace - mercy peace from God &  
our Father  
Jude 21

Dr. looking for the mercy from our Lord & S.  
unto 11th.

2. His Names prove His Deity.

The names ascribed to Jesus Christ comprise undeniable evidences of His Deity. There is no way whatever that anyone can refute the clear meaning of these names. Denial of them only confirms what they teach so plainly. Locked into the content of these titles is the fact of absolute and complete Deity.

a. Jesus is called "God".

John 1:1

word was God

John 1:18

only begotten God

John 20:28

my Lord my God

Romans 9:5

*God blessed forever*

Titus 2:13

*Great God & our Savior Jesus Christ*

Hebrews 1:8

*They throne a God is forever; ever*

I John 5:20

*this is the true God & eternal life.*

b. Jesus is called "the Son of God".

Matthew 16:15-17

Matthew 26:63-64

Matthew 27:54

John 5:25

NOTE: John 5:17-18 and 10:27-36

c. Jesus is called "The Lord".

Luke 2:11



John 13:13

Romans 10:9

Philippians 2:11

Revelation 2:18

NOTE: Isaiah 40:3; 45:5-6 and Matthew 3:3

d. Jesus is called "The Holy One".

---

Acts 3:14

Isaiah 48:17

Hosea 11:9

e. Jesus is called "The Lord of Glory".

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Psalm 24:8-10

I Corinthians 2:8

f. Jesus is called "The First and the Last".

Revelation 1:17

Revelation 2:8

Isaiah 44:6

Isaiah 48:12-16

g. Jesus is called "The Alpha and Omega".

Revelation 1:8

Revelation 21:6

Revelation 22:13

NOTE: Revelation 22:16-19

Problems:

OMT

-81-

3. His Works prove His Deity.

The works performed by Christ speak eloquently of His Deity. Only God could perform these works.

a. Jesus created all things.

John 1:3

John 1:10

Ephesians 3:9

Colossians 1:16

Revelation 4:11

b. Jesus continues all things.

Hebrews 1:3

Colossians 1:17

I Corinthians 10:1-4

Revelation 1:8

c. Jesus saves sinners.

Luke 10:10



John 10:27-30

Acts 16:30-31

John 14:6

Romans 10:9-10

d. Jesus builds and maintains the Church.

Matthew 16:18

Ephesians 4:7-16

Ephesians 5:25-27

Revelation 2:1

Revelation 22:1

e. Jesus is the great High Priest.

Hebrews 4:14-16

Hebrews 7:25

I Timothy 2:5-6

Romans 8:34

I John 2:1-2

f. Jesus will raise the dead.

John 5:21

John 5:25-29

John 11:24-26

I Corinthians 15:20-22

g. Jesus will judge the world.

John 5:22,27

Acts 17:30-31

Matthew 25:31-46

II Corinthians 5:10

II Timothy 4:1

4. His Claims prove His Deity.

No mere human could make the claims of Christ without being judged a liar or insane by all. Astronomical in dimension, these claims supported by His life and ministry declare the fact of His Deity in a clear and certain manner.

a. Jesus claimed equality with the Father.

John 10:30 *I & my Father are one*

John 14:1

John 14:23 *For whom loves me He will keep my words  
& my Father will love him & we will come into him*

John 17:3 *this is the one who dwells w/ the Father*

Note: John 5:17-18

b. Jesus claimed to be the adequate source of every need.

Matthew 11:27: *Kn. God thru X.*

John 14:6 *I am the way ...  
no one comes to Father but by me.*

John 10:7-9 *Door to salvation.*

John 8:12 *Light of the world*

John 7:37, 38 *water of life*



Bread of Life

John 6:35,51

Matthew 11:28-30 rest for man's soul.

John 10:11 God shepherd

John 10:28-30 place of security

John 15:1-5 source; energy of fruit.

John 11:25-56 resurrection; the Light

Revelation 3:20 source of permanent; satisfying  
Relationship.

c. Jesus claimed worship to Himself.

Matthew 14:31-33 - peter on the water

Matthew 15:25-28 Syro-phenician woman

Matthew 28:9-10 (resurrection morning  
(women worship))

Matthew 28:16-18 (11 disciples to training)

John 9:35-39 - healed the blind man

NOTE: Worship belongs exclusively to God.

Revelation 22:8-9

revealing angel - worship God

Acts 10:25-26

- Cornelius; Peter

14:11-15

- ~~Lystra~~ two messengers

Matthew 4:8-10

Temptation in desert

Acts 12:21-23

Herod; the worms

NOTE: As God, Jesus Christ:

demanding worship--

(John 5:23); honor Son as Father

is worshipped by the angels--

(Hebrews 1:6);

is worshipped by the host of heaven--

(Revelation 5:8; 7:9-12);  
after taking the 7 seal book.

will be worshipped by all--

(Philippians 2:10-11).

d. Jesus claimed absolute authority over divine laws.

Matthew 12:6

the sabbath - I am greater

Matthew 12:8

Matthew 5:31-34, 38-39

but Easy

} breakdown of systematic theology < cosmology  
cosmology

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Matthew 7:28-29

thought w/ authority  
Dr. J. 94-96

Matthew 16:19

when do men say I am

##### 5. His Influence proves His Deity

The life and ministry of Jesus Christ has produced a lasting influence upon the world. Since His unique birth some nineteen hundred years ago, millions of lives have been transformed by the power of the Gospel, and every aspect of society has experienced in some way the revolutionizing impact of His life and teachings. No other individual or collective group has ever borne a similar influence upon mankind in even a slight or remote way.

In a definite sense, the whole course of history has been shaped and molded by the life of Jesus Christ. This phenomenal fact argues decisively for His claim of Deity, because such could not be true if He were less than God. The thrust of Christ's redemptive ministry upon man living in a secular world is revealed through the remarkable history of the Church.

###### a. The Apostolic Church (30-100 A.D.).

Influence of X - amazing growth of Church  
12 → 3000 → +5000 → ?

###### b. The Pre-Nicean Church (100-325 A.D.).

X - family state religion  
edict 313 - changed their relation  
Nero to Constantine  
per. of martyrdom



[Authenticity] Eastern church men - all lost w/ Apostolicity in canon  
 western " " - written exclusively by Apostle  
 speak alike Antilegonian - 1 Hebrews  
 house of God speak against - 2 II Peter 6. James  
 3 Rev 7. Jude  
 4 II John  
 5 III John

c. The post-Nicean Church (325-500 A.D.).

Roman Catholicism growth overtake  
 of X-ianity - growth of papacy  
 325 Nicea Sd Gd & Canon Quest.  
 381 Constantinople H. Sd. 363 Laodicea - 27 books N.T.  
 431 Ephesus - dep. of H. 382 Damascus - reaffirmed 27 books  
 451 Chalcedon - X both human/divine 393\* Hippo  
 495\* 2nd Hippo

d. The Pre-Reformation Church (500-1500 A.D.).

Dark Ages - Holy Crusades conversion of Eng.  
 Fall of Roman 476 { Ireland  
 Birth of Islam 670 { Scotland  
 632 - 732 - Muhammad's sweeping  
 world [732 battle of Tours Charles Martel]  
 Roman Catholic Control - of state & church.  
 "orthodox" X-ianity in the shadows  
 Peter "wilde" - Hussites

e. The Reformation Church (1500-1700 A.D.).

Bible to men & women  
 "Tyndale, Coverdale, Wycliffe."  
 only priests could translate Bible  
 interp. 4 fold Jerusalem  
 ① literally - city of God.  
 ② figuratively - church  
 ③ morally - believing soul  
 ④ anagogically - heavenly Jeru.

f. The Post-Reformation Church (1700-19--).

- revival of learning - not classic  
 - scholasticism  
 Field - more; not  
 Pietism - rationalism - theism -  
 Amer. govt. struc.  
 15. 33:22  
 Calvinism

#### CONCLUSION:

The Lord Jesus Christ is the full, final and perfect revelation of God, because He is God (Col. 1:15; 2:4; Heb. 1:3). Figuratively speaking He is the:

1. Divine Telescope through whom we see the majesty and magnitude of God's greatness and goodness in a grand and eloquent manner through His divine attributes.
2. Divine Microscope through whom we can see the marvel of God's greatness and goodness through His divine attributes in a precise and detailed order.
3. Divine Stereoscope through whom we can see the genius of God's Person and Plan. The intricate and infinite dimension of divine truth in all its relationships is disclosed in a coordinated, integrated, balanced, and harmonious form through the life and ministry of the Lord Jesus Christ.

In the light of these astronomical facts, we are constrained to say, "To God, only wise, be glory through Jesus Christ forever, Amen" (Romans 16:27).

#### II. THE CHRIST OF HISTORY

"But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross" (Phil 2:7-8).

Locked in the content of this passage is the life of the God-man from Conception to the Cross. Difficulty in understanding the Theanthropic (i.e. divine-human) Person of Christ is natural since this concept is infinitely profound. Intellectual frustration is eliminated by keeping in mind that divine truth is received and experienced by faith, not by feelings or intellect (Heb. 11:3, 6; II Cor. 5:7). For it is through this means that the believer continues to grow in the grace and knowledge of Jesus Christ (II Peter 3:18).

NOTE:

1. The last change was permanent, but the others were temporary.

2. There was no change in His Divine Essence.

returned to Heaven w/ glorified body.

5. The purpose of the Incarnation.

a. To reveal God to man (John 1:14,18).

B.C. → God remained mysterious concept

KN

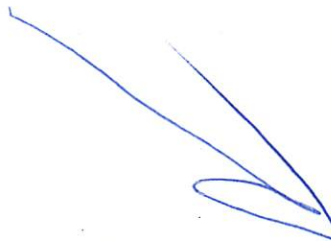
b. To enable God to die to save sinners (Heb. 1:14).

one God couldn't die for sinners

c. To allow God to experience humanity (Heb. 4:15).

that humanity we learned obedience

+ D





isw



d. To permit God to reveal ideal humanity (I Peter 2:21).

*reveal the true person (man)*

B. The Virgin Birth Of Christ--"But made Himself of no reputation".

The Supernatural Conception and Virgin Birth are presupposed in the self-emptying of Jesus Christ. For the full meaning of this act could not become a reality apart from His unique entrance into history through the supernatural conception and virgin birth.

1. The Virgin Birth in Old Testament prophecy.

a. Genesis 3:15 with I Timothy 2:12-15

*ant*

b. Isaiah 7:14

c. Jeremiah 31:22


d. Isaiah 53:2

2. The Virgin Birth in the New Testament.


a. Matthew 1:18-25



b. Luke 1:26-38



c. Luke 2:48-49 (Implied)



d. John 6:30-51 (Implied)



e. John 8:14,23,39-48 (Implied)

f. Gal. 4:4

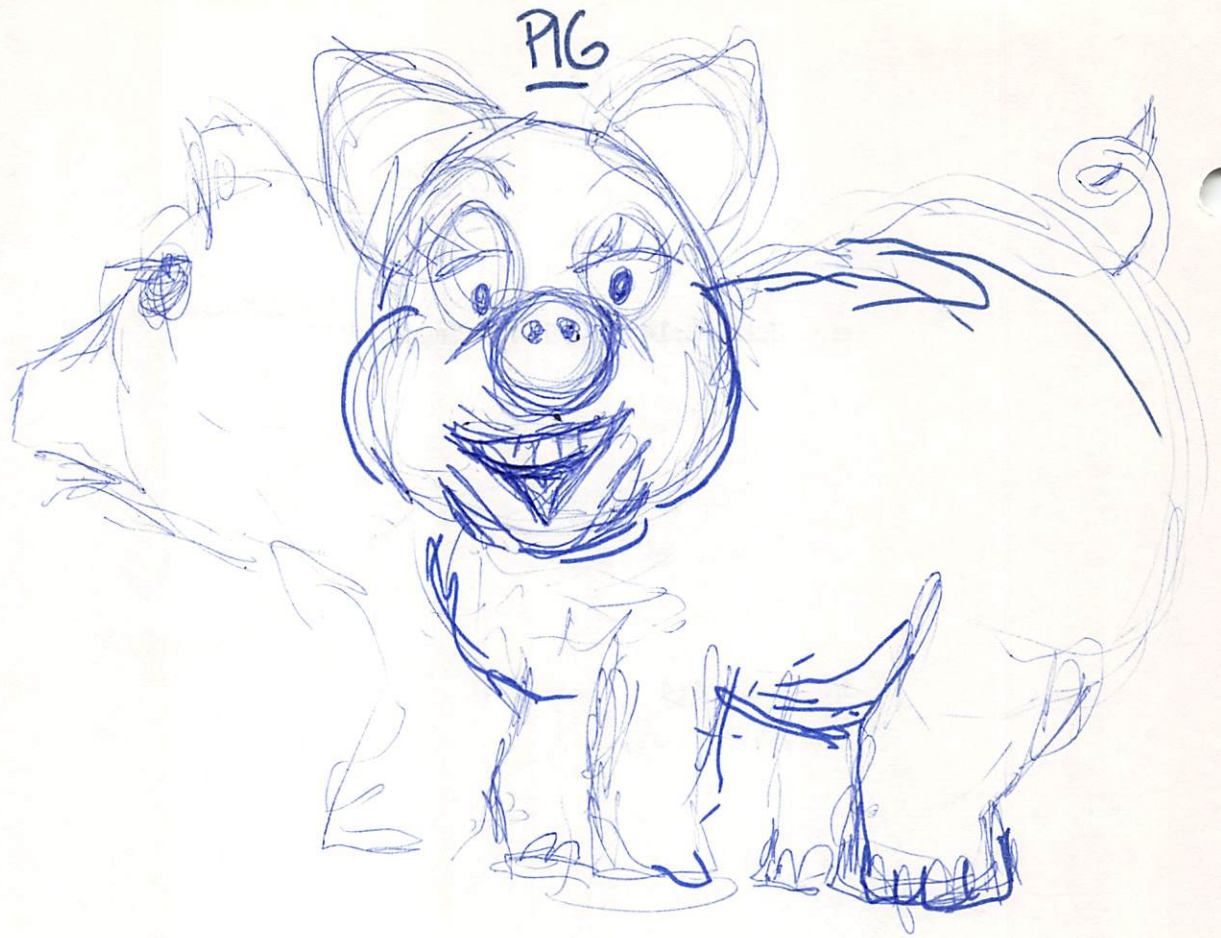
3. Problems related to the Virgin Birth.

a. No record in Mark and John.

b. The two genealogies in Matthew and Luke.

c. The verses referring to Joseph as the father of Jesus.

T/F



d. Alleged virgin births in heathen mythology.

e. Objection to the biological miracle.

4. The Importance of the Virgin Birth.

a. It confirms the Word of God.

b. It affirms the sinlessness of Jesus Christ.

c. It complements the Supernatural conception.



οὐκ

ἀμφοτέρους - α - ον ἡγήσασθαι ἡγήσασθαι  
each suppose that + acc/intentive  
both  
μυριάς 10,000 διαφθείρω - φείω  
διέφθειρά (~~εφείραν~~)  
ὁπλητῆς ἀσθενούμεν destrory, corrupt.  
(up call) ἀναγκάζω  
compel follow-ἔπαι ἔπαι, ἔπαι

Circular reasoning

- d. It protects the character of Jesus and Mary.

### C. THE LIFE OF CHRIST

"And took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

The full meaning of these brief statements is revealed in the gospels which unfold the life of Christ in detail from conception to ascension. It is thus essential to study the gospels to secure a complete picture of the life of Christ. What follows is a concise survey of that material.

#### 1. The Humanity of Christ.

Was Christ truly human? Was He a real man? The false theories of Apollinarianism, stating that the humanity of Jesus was incomplete, and that of Docetism, teaching that the humanity of Jesus was unreal, are still with us in some form today. That the humanity of Christ was genuine is supported by the following facts:

##### a. He grew and developed as a human being.

1) His prenatal period (Luke 2:5).

2) His babyhood (Luke 2:12,21-24).

3) His childhood (Luke 2:40-50).

οργη  
ὀνεισιζω  
express scorn  
reproach

ἀμφι ~~about~~  
ἐ  
οἷον τε εἶναι  
it is possible

ὀνείσιζω treasure φασί point out declare

εἰς enter, cause to enter  
ἐκλεκτοί - select (eclectic)

ἡ βοήθεια  
βοήθεια - help



4) His manhood (Luke 2:52).

b. He had the essential elements of a human being, body, soul, and spirit (I Thess. 5:23).

1) Body (John 2:21).

2) Soul (John 12:27).

3) Spirit (Luke 23:46).

c. He possessed the necessary characteristics of a human being.

1) Human emotions (Isa. 53:2; Mk. 3:5; John 11:35; 12:27; 13:23; Matt. 26:36-44).

*sorrow, fear, grief, joy*

2) Human appetites (Matt. 4:2; 8:24; John 4:7; 19:28).

ὑφεκίω help

δὶς  
κατὰ

twice  
down alongy according to

3) Human limitations (John 4:6; Luke 22:43; Heb. 5:8).

4) Human appearance (Matt. 13:55-56; John 4:9).

5) Human sufferings (Heb. 4:15).

d. He had titles that refer to a human being.

1) Man (John 8:40; I Cor. 15:21; I Tim. 2:5).

2) Son of man (John 5:27).

3) Son of Mary (Mark 6:3).

4) Son of Abraham (Matt. 1:1).

5) Son of David (Matt. 1:1; 9:27; 21:9).



Ἰησοῦς ἐστὶν κύριος καὶ  
ἐστὶν σωτὴρ τοῦ κόσμου καὶ  
τῶν οὐρανῶν

ἀνεχόμεναι put up w/

θεοῦ θρώπος

ἀνεχόμεναι - put up w/

e. He is described in ways that can only speak of a human being.

1) Jesus was a partaker of flesh and blood (Heb. 2:14).

2) Jesus was made of the seed of David according to the flesh (Rom. 1:3).

3) Jesus was of Israel according to the flesh (Rom. 9:5).

4) Jesus was of the fruit of David's loins according to the flesh (Acts 2:30).

5) Jesus was of the tribe of Judah (Heb. 7:14).

*carry Norman*  
NOTE: In affirming the true humanity of Christ, it is necessary to stress that He was uniquely different to all men by virtue of His sinlessness. He entered this world as the holy child of God (Luke 1:35; II Cor. 5:21; Heb. 4:15). His humanity was truly norman from this standpoint, for sin in man is an abnormality and is not an essential part of human nature.

Concluding Notes on the Person of Christ:

1. The Bible teaches clearly that Christ is both true God and true man. He is the Theanthropic Person--the God-man.
- rd - T/F*

Read  
T/F

2. The God-man concept is the great mystery of the Christian faith (Matt. 11:27; I Tim. 3:16), yet believers are encouraged to study this mystery (Matt. 11:29; Phil 3:8-10; Col. 2:2-3).
3. The person of Christ always appears as one person in the role of the God-man (John 8:18,23,58; 16:7). Never separate His divine person from His human person (Heb. 13:8; I Cor. 15:47). The person of Christ is an indivisible unity.
4. The person of Christ is one person with two natures that operate distinctly from each other without conflict or confusion. (Rom. 1:3-4; 9:5).
5. The union of the two natures in Christ made it possible for one person to be the mediator between God and man (Job 9:32-33; Heb. 4:14-16; 7:25), because it enabled Him to fulfill all the demands for salvation (Heb. 2:17-18).
6. The Council of Chalcedon in 451 A.D. refuted the heresies of Nestorianism, which divided the person of Christ, and Eutychianism, which confused the two natures of Christ, by affirming:

He is one Christ, existing in two natures without mixture, without division, without separation; the diversity of the natures not being destroyed by their union in the one person; but the peculiar properties of each nature being preserved and concurring to the One Person.

This ancient and unique statement guards against the basic errors of dividing the Person of Christ or confounding the natures of Christ.

## 2. The Ministry of Christ.

Jesus said that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Christ was divinely ordained to be the Servant of Jehovah (Isa. 52:13), for this cause "He took upon Himself the form of a servant" (Phil. 2:7). He thus performed His ministry that lasted three to four years in the lowly position of a doulos—bond servant.



- συντρέγω - gather

- φράζω - [point out] declare

- ἀμφι - about

- εἰς - about

- Θησαυρός - treasure

εἰς came to enter, enter; sink  
point at  
ἐφ' ὅσων υπὲρ

εἰς, twice

κατὰ down along; according  
to

a. His Baptism--the public announcement of His ministry (Matt. 3:13-17).

- 1) The circumstances of the baptism, (13-14).

of x-m baptism

know

- 2) The explanation of the baptism, (15).

entering office of prophet priest & king  
ex 29:4-7

2. identified of John's min. as the summer  
"cross" summer when he'd rep. & enter

- 3) The approval of the baptism, (16-17).

omit

b. His Testing--the spiritual conflict preceding His ministry (Matt. 4:1-11).

- 1) The circumstances of the conflict, (1-2).

1st Adam  
sinless, able not to sin  
potential to sin

2nd Adam  
unable to sin

1st Adam  
3 fold apped

marked in stated  
innocent  
2nd Adam  
3 fold apped

Test ordained of God  
perfect testing - perfect obedience  
had everything he needed  
tempted to sin  
perfect physical condition  
Test 40 days

- 2) The explanation of the conflict, (3-10).





3) The results of the conflict, (11).

c. His Teaching--the substance of His ministry (Matt. 5:1-7:29; 13:1-58; 23:37-25:46).

1) The sermon on the Mount--unfolding the creed, character and conduct of His followers (5:1-7:29).

— Ethic of the Kingdom [what God expects —]  
5:18 be you perfect as your Father is perfect.

2) The mysteries of the Kingdom--explaining the form of the kingdom during the present age (13:1-58).

Side of Kingdom during "His absence"  
what the state: "repent for the Kingdom of Heaven is at hand."

— Kingdom is the sphere of Christian profession or Christendom — this present age mixture of belief & unbelief  
related mainly to person

professors of faith & possessors

defined by  
formation, scepticism  
& worldliness

but w/ it Christ feel  
the true Kingdom of the  
true Kingdom —  
shall shine as the Son  
at the end of the  
age

3) The Upper Room Discourse --  
w/ H.S. (ch 14-16)  
— see opposite pg.

4) The Olivet Discourse--revealing the future with respect to His return (23:37-25:46).

— when shall these things be  
— what "be the sign of these things"  
Key sign — Resurrection of Jesus

d. His Miracles--the credentials of His ministry (Matt. 8:1-9:38).

1) In the natural realm--showing He is the Lord of nature (8:23-27).

2) In the physical realm--showing He is the Creator of the body (8:1-17, 9:1-35).

3) In the metaphysical realm--showing He is the Ruler of the spiritual world (8:28-34).

### 3. The Death of Christ.

To every other person in history death denotes defeat and failure, but for Christ it meant victory and success. He is the only man who could say truthfully at the moment of death, "It is finished" (John 19:30), for indeed He had finished the work which was given to Him by the Father (John 17:1-5). His death thus climaxed a successful career as the Servant of Jehovah. It was the final link in the chain of His redemptive life.

a. His Arrest--betrayed by a kiss (Matt. 26:1-56).

1) The Last Supper (17-34).

KWD

*The Kiss of Satan*

↑  
KWD

2) The Agony in Gethsemane (36-46).

"...Thy will be done"

3) The Betrayal by Judas (47-56).

Know!

b. His Trial--a mockery of justice (Matt. 26:57-27:26).

- Peter's denials  
(mt. 26:58, 69-75)  
- suicide of Judas  
(mt 27:3-10, Act. 1:18-19)

- 1) Before Annas, Caiaphas, and the Sanhedrin (John 18:12-24; Matt. 26:57-27:1).  
before Annas (Caiaphas F-in-Law Jn. 18; 12-14, 19-23)
  1. preliminary hearing
  2. informal trial before Caiaphas & Sanhedrin - before dawn  
Matt 26:57-62
  3. Formal trial by the Sanhedrin (Matt 27:1, Mark 15:1; Luke 22:66-71)

15-26

2) Before Pilate (Matt. 27:2, 11-14; Luke 23:1-5).

- 1) quest. by Pilate 1st time (mt. 27:2, 11-14)
- 2) Pilate sent Jesus to Herod (Lk 23:6-12)  
Herod sent Jesus back to Pilate (release Barabbas)

3) Before Herod (Luke 23:6-12).



④  
Hebrew:

## Illegality of Jesus' Trial

- ① no evidence presented  
- quantum of 23 judges
- ② judges took part in the arrest & were hostile to accused (mt 26:62-63)
- ③ criminal trials H session started & carried on during the day
- ④ The verdict of guilty could not be given on same day as conclusion of trial
- ⑤ No accused could be convicted on his own evidence.

⑤

ROMAN

- ① PILATE DECLARED X INNOCENT (mt 27:24) <sup>& spirit of Roman</sup>  
- every following contrary to letter <sup>& spirit of Roman</sup> law.

# KNOW

-107-



## 4) Before Pilate (Matt. 27:15-26).

- X crowned w/ thorns beaten by Roman soldier (Matt. 27:27-30)
- X led to cross - Simon taken up cross (Matt. 27:31-32)
- X warns women of judgement that was to fall on Jerusalem (Lk. 23:27-31)



SUFFERING  
SERVANT?

## c. His Crucifixion--the God-man dies as a lowly criminal (Matt. 27:27-56).

### 1) The humiliation of Christ caused by the soldiers (27-32).

- ① stripped of garments & placed on a scarlet robe
- ② crowned w/ crown of thorns
- ③ reed in right hand - bowed in mockery
- ④ spit in his face

32:14  
53:10

### 2) The suffering of Christ on the Cross (33-50).

7 cries at X on the cross

- ① Father forgive them for they know not what they do (Lk. 23)
- ② today you shall be w/ me in paradise (Lk. 23:43)
- ③ to the thief - behold thy son (19:26-27)
- ④ my God my God why hast thou forsaken me (Matt. 27:46, 47)

### 3) The events following His death (51-56).

- ① veil in temple torn in two top to bottom
- ② earthquake - splitting rocks
- ③ graves were open - resurrection
- ④ testimony of the Centurion

⑤ Father into thy hands I commend my spirit.  
(Lk. 23:46)

Is.

## d. His Burial--in the tomb of a rich man (Matt. 27:57-61).

### 1) The Pallbearers (Matt. 27:57-59, John 19:38-40).

- 2 - Nicodemus  
Joseph of Arimathea



On the day of His return to heaven, Jesus said to His disciples, "But you shall receive power, after the Holy Spirit is come upon you; . . ." (Acts 1:8). The ministry of the Holy Spirit is the dynamo of the Christian life. He commences that life through regeneration, and continues that life through sanctification, and will consummate that life through glorification. Therefore, a correct understanding and application of the Person and ministry of the Holy Spirit is an indispensable pre-requisite for a healthy and normal experience as a Christian. For it is only through the empowerment of the Holy Spirit that the believer can experience the abundant life promised by Jesus (John 10:10). Thus, the vital importance of this study.

# I. THE PERSONALITY OF THE HOLY SPIRIT.

That the HOLY Spirit is a Person is taught clearly in the Word of God. Note the following facts:

## A. He has all the traits of personality.

### 1. He has life.

John 7:37-39

Romans 8:2

II Corinthians 3:3

### 2. He has intelligence.

John 14:26

Romans 8:26-27

Know attributes

transferable / non-transferable



I Corinthians 2:11

3. He has purpose.

Isaiah 11:2

John 16:12-15

I Corinthians 12:11

4. He is active.

John 16:8

I Corinthians 2:13

Romans 8:26

5. He is free.

I Corinthians 12:11

II Corinthians 3:17

John 14:17; 15:26, cf. John 8:32,36

6. He is self-conscious.

I Corinthians 2:11

Ephesians 4:30

John 16:13

7. He has emotions.

Romans 15:30

Ephesians 4:30

Acts 5:3

NOTE: If the Holy Spirit were a mere power or non-personal entity, He could never be described as possessing these traits. Truly, He is a Person.

B. He is referred to as a Person by Christ.

John 14:16-17

*He, Him, personal pronoun*

<sup>23</sup>  
John 14:26

*omit*  
John 15:26

John 16:7-8, 12-15

C. He is linked with the Father and the Son.

Matthew 28:19

*Baptismal formula*

John 14:17-18, 20, 23

*Another can Porter*

II Corinthians 13:14

*common to the N. S.*



NOTE: The Holy Spirit is the very essence of personality. Human personality resides in man's spirit (Romans 8:5-10,16).

II. THE DEITY OF THE HOLY SPIRIT.

A. He is called "God."

Acts 5:3-4

*Lig d' Amman is \$Sapdivrah.*

B. He possesses divine attributes.

Psalms 139:7-10

*Omnipresence*

Luke 1:35

*Omnipotence  
(Rom. 15:18, 19)*

I Corinthians 2:10-11

*Omniscience*

Hebrews 9:14

*Eternality*

*Beck. 12:10 grace  
2L. 14:17 - truth  
1 Cor 12:11 - infinitely  
(Holy)*

C. He performs divine acts.

Psalms 33:6 (Creation)

John 3:3,5 (Regeneration)

I Peter 1:2 (Sanctification)

Romans 8:11 (Resurrection)

II Timothy 3:16 (Inspiration)

D. He controlled the life of Jesus.

Matthew 3:16-4:1

*Baptism*

Luke 4:14,18

*Returned w/ power of Spirit to Galilee*

John 3:34

*Jesus given w/o measure*

NOTE: Since Jesus was God in the flesh, it follows logically that the Holy Spirit was also God, for only Deity could fill, control, and empower the life of the God-man. A lesser Person could never have accomplished this supernatural feat.

III. THE MINISTRY OF THE HOLY SPIRIT.

Diverse and complex is the work of the Holy Spirit. As the Third Person of the Godhead, He has been actively involved in the divine program from its very inception. Observe the following facets of His varied ministry:

A. His work in Creation.

1. He assisted in the work of creation.

Genesis 1:1-2

*out*  
Psalm 33:6

Job 33:4

Job 26:13

2. He is active in the realm of nature.

Psalm 104:29-30

*preservation*

Isaiah 32:15

Isaiah 40:7



Ezekiel 1:4,12,20-21

B. His work in the Scriptures.

1. He is the Author of Scripture.

II Timothy 3:16

II Samuel 23:1-2

John 16:12-13

I Peter 1:10-11

II Peter 1:21

2. He is the Interpreter of Scripture.

II Corinthians 2:9-13

Ephesians 1:17-18

I John 2:27

Revelation 2:7,11,17,29; 3:6,13,22

<sup>He</sup>  
C. He work relative to Jesus Christ.

1. He conceived Christ in Mary.

Matthew 1:20

Luke 1:34-35

2. He empowered the ministry of Christ

Isaiah 11:1-4

Isaiah 61:1-2

Matthew 3:16-4:1

Matthew 12:28

Luke 4:14

Acts 10:38

3. He was involved in the death of Christ.

Hebrews 9:14

4. He raised Christ from the dead.

Romans 8:11

I Corinthians 15:45

NOTE: The Holy Spirit controlled the life and ministry of Jesus Christ as God-man upon the earth. His life, as a servant, was under the complete guidance and power of the Holy Spirit.

D. His work in the Old Testament.

1. He performed the work of conviction.



Gen. 6:3

Heb. 9:30

Act 7:51

Hub. 3:7-9

② Prep. men for leadership

Nun 27:15-20 - Joshua

Ex 6:34-40 - Gideon

1 Sam. 10:6 - Samuel

1 Sam 16:13 - David

PA.

3. He endowed with physical and moral strength.

Judges 14:5-6 *Samson & the lion*

*KN*  
Judges 15:14-15 *Samson & the Philistines*

II Chronicles 24:20-22 *Sam & Zachariah*

4. He controlled artistic workmanship.

Exodus 31:1-5

*Bezalel - craftsman & tapestry*

II Samuel 23:1-2

*David - & the harp.*

5. He empowered for preaching and the writing of Scripture.

Numbers 24:1-2

*Balaam*

Ezekiel 11:5, 24-25 (cf. 8:5)

II Peter 1:20-21

*All the prophets*

NOTE: Certain aspects of the ministry of the Holy Spirit in the Old Testament were:

- T/E
1. Bestowed only upon selected persons.
  2. Not always given to those who were morally and spiritually pure (cf. Samuel, Samson, Balaam).  
Saul
  3. Not always permanent (cf. I Samuel 16:14; Psalm 51:11; John 14:17).

NOTE: The distinction between the work of the Holy Spirit before and after the Cross of Christ is evident in these facts.

E. His work in the age of Grace.

In keeping with the fact of the progressive revelation of the Person and Plan of God, the work of the Holy Spirit during the Old Testament period was limited and largely partial. But during this Dispensation of Grace, which began on the Day of Pentecost (Acts 2) and will end at the Rapture of the Church (I Thess. 4:13-18), the complete ministry of the Holy Spirit is extended to every born-again believer on the basis of the death, burial, resurrection, and ascension of the Lord Jesus Christ.

1. His Ministry in the Church.

- a. He began the Church.

Acts 2:1-4



Ex. He began the church

Eph 4:4-5

Rom 6:3-5

b. unified the church

Eph 2:22

Eph 4:3

1 Cor 3:16-17

1 Cor 12:13-26

Out

C. empowers the church

Acts 1:8

Acts 4:3-31

Acts 13:44-52

Acts 9:30-31

d. He controls the Church.

Acts 6:1-8

Acts 10:19-20

Acts 13:1-4

*separate for me Paul & Barnabas*

Acts 15:28

Acts 16:6-7

Acts 20:28

2. His ministry in the born-again believer.

Several of the following works of the Holy Spirit will be discussed in some detail under the study of Soteriology since they are locked in the content of salvation.

a. Pre-conversion ministry--enlightenment and conviction.

I Cor. 2:9-14

*brief expl. - one script.*

I Cor. 12:3

John 16:7-11

*He will convict, of sin, of righteousness, of truth...*

Hebrews 10:29

b. Regeneration--believer becomes a child of God, and receives the whole content of salvation.

John 3:5

Titus 3:5

I Peter 1:23



Col. 2:9-10

c. Indwelling--permanent presence of Father, Son, and Holy Spirit at regeneration.

Romans 5:5

know

Romans 8:9-11

I Cor. 6:19-20

John 14:17,23

d. Baptism--places the believer into the body of Christ, the true Church at regeneration.

I Cor. 12:12-13

*By one spirit we are into one body*

Gal. 3:27

Romans 6:3-5

Romans 8:1-4

e. Sealing--speaks of divine ownership and the security of the believer at regeneration.

Ephesians 1:13-14

*know*  
Ephesians 4:30

II Cor. 1:22

II Tim 2:19

f. Gifts--every believer receives a gift or gifts at the time of regeneration.

I Cor. 12:7-11

Romans 12:3-8

Ephesians 4:7-16

I Peter 4:10-11

- g. Filling--initial filling at the time of regeneration, but sin disrupts the continuous filling.

Ephesians 5:18

fact  
scrip  
Acts 2:4

Acts 6:3; 7:55

Acts 9:17

- ↓ adjunct of filling  
h. Empowering--accompanies the filling ministry of the Holy Spirit.

Acts 4:8

Acts 4:29-31

Acts 13:9-12



i. Sanctification--begins at regeneration and continues until glorification. *disrupted by sin*

Romans 8:5-17

Galatians 5:16-26

II Thess. 2:13

I Peter 1:2

j. Teaching--a continuing ministry from the moment of regeneration.

John 14:24

Eph. 1:17-18

I Cor. 2:9-13

I John 2:20-27

k. Praying--a continuing ministry from the time of regeneration.

Romans 8:26-27

*d. b. A. - confer*

Ephesians 2:13

Ephesians 6:18

Romans 15:30

1. Resurrection--believers shall receive a resurrected and glorified body by the power of the Holy Spirit.

Romans 8:11

Romans 8:23

I Cor. 15:44-46

Phil. 3:20-21

*Kh +  
Ser*

Rd

NOTE: The complete work of the Holy Spirit is received by faith at the time of salvation. His diversified ministry is contained in the content of regeneration which is unfolded progressively through the experience of sanctification. Awareness of this fact is determined by the degree one grows in the grace and knowledge of Jesus Christ.

It is also to be observed that the regeneration, baptism, sealing, indwelling, and gift ministries of the Holy Spirit are immediate, once-for-all experiences that can never be changed. On the other hand, the filling, empowering, sanctifying, teaching, and praying ministries of the Holy Spirit can be disrupted and rendered inoperative by sin. The effective continuation of these works depends upon the believer living by faith and walking in Christ (II Cor. 5:7; Col. 2:6; Rom. 13:14). True confession of sin will always restore these ministries (I John 1:7,9).

F. His work in the Tribulation Period/

What is believed about the ministry of the Holy Spirit during this period will be determined by one's view on the rapture of the Church. Among scholars holding to the pre-millennial return of Jesus Christ are two main views as to the time of the rapture, the pre-tribulation rapture and the post-tribulation rapture. The first teaches that the Church, the Body of Christ, will be completed and removed from the earth before the seven year period of tribulation, while the second maintains that the Church will go through the tribulation period.

Thus, two views as to the ministry of the Holy Spirit evolve from the two positions on the rapture. Post-trib rapturists see no change in His work, which began on the Day of Pentecost. He will continue to perform the same ministry to the end of the tribulation period. Pre-trib rapturists, however, teach that the work of the Holy Spirit in the Body of Christ will terminate at the rapture. In addition to His overall ministry in overseeing the total building of the Church from Pentecost to the Rapture, this means that the baptismal ministry will cease at that time, and the gift ministry will be somewhat changed.

From the Book of Revelation, several facts can be ascertained as to the Person and work of the Holy Spirit during this age and the future age. Note the following:

1. He is mentioned first in 1:4 as "The seven spirits who are before his throne."

Pratt  
Christ  
for  
final



2. He appears at the end of the messages to the seven churches in Asia in the form of an invitation and warning, "He that hath an ear, let him hear what the Spirit saith unto the churches" (2:7, 11, 17, 29; 3:6,13,22).

omit

3. From 4:1-19:21, which is believed to be referring to the future Day of the Lord beginning with the tribulation period of seven years, the Holy Spirit is not seen working in the Church. One mention is made of the Holy Spirit in reference to those who die in the Lord in 14:13, and the others are in connection with John and the visions that he saw (4:2; 17:3).
4. The next mention of the Holy Spirit is in 21:10 in connection with John who is privileged to see the holy Jerusalem in the framework of the new heaven and the new earth.
5. The last reference to the Holy Spirit is in 21:17 where the final invitation is extended to all to receive salvation.

NOTE: That the Holy Spirit will be performing the ministry of salvation during the tribulation period is clear from such passages as Revelation 6:9-11, 7:9-17, 12:17, 14:13, 16:6, 15 and 18:4,24.

G. His work in the millennial Dispensation.

Called the "Golden Age" in human history, this final period will witness an outpouring of the Holy Spirit similar to that on the Day of Pentecost. It will be then that Israel will be saved as a nation and God will fulfill all the promises made to her in the covenants of the Old Testament (Gen. 12:1-3; Deut. 29:1-30:10; II Sam. 7:12-17; Jer. 31:31-34). The following Scriptures pertain to this study:

1. Cf. Joel 2:28-32 with Acts 2:15-21

omit

2. Zech. 12:10; 14:4 with Isa. 66:8 and Ro. 11:25-27

3. Jer. 31:31-34 with Hebrews 8:6-13

NOTE: That the Holy Spirit will continue to operate throughout the endless ages of eternity is affirmed by the fact that God will dwell with all believers in the new heaven and new earth (Rev. 21:1-3). Observe the mention of the Spirit in Rev. 21:10 and 22:17.

#### IV. The Offenses Against the Holy Spirit.

"Wherefore, as the Holy Spirit saith, Today if you will hear his voice, harden not your hearts..." (Heb. 3:7-8).

This solemn admonition speaks clearly to all to heed the voice of the Holy Spirit as He speaks through the Word of God. Sin against Him is of eternal consequence because salvation depends upon His all-comprehensive ministry. Therefore, "he that has an ear let him hear what the Spirit says unto the churches (Rev. 2:7,11,17,29; 3:16,13,22).

##### A. Sins committed by Unbelievers.

1. Resisting the Spirit--(Acts 7:51).

kw  
=

apathetic, indifferent

know script

2. Despising the Spirit--(Heb. 10:29).

treat w/ contempt & disdain

3. Blaspheming the Spirit--(Luke 12:10).

to deny person of H.S. attribute works to devil



NOTE: When a man reaches this point in sinning against the Holy Spirit, there is no hope. That one has entered into no man's land from which there is no return (Heb. 2:3 and 10:31). Eternal damnation awaits that person.

B. Sins committed by Believers.

1. Lying to the Spirit--(Acts 5:3).

*Swears*

2. Quenching the Spirit--(I Thess. 5:19).

*suppress His presence & power  
in our lives*

3. Grieving the Spirit--(Ephesians 4:30).

*Hurt His feelings  
rebellion*

NOTE: While believers cannot commit the unpardonable sin, it seems they can reach a stage of hardness that will render them dull of hearing and insensitive to the Holy Spirit's ministry (Heb. 5:11-14). This is a perilous state because it may result in the sin unto death, which will result in the loss of all rewards at the Judgment Seat of Christ (II Cor. 5:10; I Cor. 3:9-17). All Christians should view this judgment with utmost seriousness. It should not be treated lightly (II Cor. 5:10-11).

FINAL

but himself he emptied  
-90- αὐτὸς ἐκένωσεν

A. The Incarnation of Christ--"But made Himself of no reputation."

This statement is one of many references to the Incarnation of Christ. It is translated literally, "But Himself He emptied."

1. The Meaning of the Incarnation.

kw refers to that divine person which the 2nd person of Godhead was embodied in human nature, flesh & bone.

2. The many expressions which describe the Incarnation.

Matthew 1:1 - the book of the genealogy of J.C. the son of David, the son of Abraham

Matthew 20:28 - even as the Son of man came

Mark 1:1 - the beginning of the gospel of J.C. the Son of God

John 1:14 the word was made flesh

John 3:13 he that came down from heaven

John 3:17 God sent not his Son into the world to condemn the world

I Corinthians 15:47 - the 2nd man is the Lord from heaven

out Corinthians 2:8-9 he became poor

Galatians 4:4 - God sent forth his son made of a woman

Romans 1:3 - he was made of the seed of David according to the flesh

Romans 8:3 God sending his own son in the likeness of sinful flesh

Philippians 2:7-8

was made in the likeness of men



I Timothy 3:16 - God was manifest in the flesh  
Hebrews 2:9 - He was made a little lower than the  
Hebrews 2:14 - He <sup>himself</sup> took part of the same  
Hebrews 2:17 - He behaved <sup>himself</sup> that he was made like his  
brothers.

3. The means of the Incarnation.

a. His Supernatural Conception.

Matthew 1:20

KN <sup>is</sup> supernatural as the entrance of Adam  
into the world

Luke 1:35

b. His Virgin Birth.

Matthew 1:18,23

miraculous birth.  
angel to Joseph: "before they came together she  
was found w/ child of the  
Holy Spirit"

Luke 1:27,34

angel to Mary: "Behold a virgin shall be w/ child  
of the Holy Spirit"  
Isaiah 7:14: "a virgin shall bring forth  
a son - Emmanuel"

4. The effects of the Incarnation upon Christ.

a. It changed His position--from being equal with God to that of  
being a servant.

Philippians 2:6-7

Kenosis  
Doulos

Matthew 20:26-28



no scrip

-92-

- b. It changed His dwelling place--from heaven to earth.

John 3:31

*place of eternal perfection to place of  
to absolute imperfection.*

John 6:38,51

- c. It changed His inheritance--from riches to poverty.

Luke 2:12; 9:58

*infinite wealth*

II Corinthians 8:9

*"though he was rich for your sakes became  
poor that you might be rich in Him."*

- d. It changed His glory--from revealed to concealed glory.

*he esteemed Him not*

John 17:5

John 1:10

- e. It changed His form--from the "form of God" to the likeness  
of men."

Philippians 2:6-7

*incorporated into Himself the sum  
total of Human Nature (apart from  
sin).*

I John 1:1-2,14

- 2) The Cemetery (Matt. 27:60; John 19:41-42).

*new tomb of a rich man  
[first step in present exaltation]*

- 3) The Mourners (Matt. 27:61; Mark 15:47).

*church*

Concluding Notes on the Death of Christ.



1. The Death of Christ is the central theme of Scripture. It was anticipated and foretold through prophecy, symbol, types, ritualism and the ministry of the priesthood under law in the Old Testament (Luke 24:25-27; 44-63; Heb. 10:1-10), while the New Testament is the fulfilment of the Old Testament and thus reveals the interpretation of His death as to its redemptive meaning (Rom. 5:1-11; Heb. 9:11-15; I John 2:1-2; 4:10). Truly, the death of Christ is the heart-beat of the Bible. It is the unifying truth of Scripture.
2. The Death of Christ is the most comprehensive event in history embracing the past, present, and future in its scope. It stands as the majestic monument of God's grace and mercy, and will be remembered and cherished throughout all eternity in the new heavens and new earth (Rev. 21 and 22).
3. The Death of Christ has reconciled the world to God (II Cor. 5:19). It has affected the whole universe, for nothing is the same in heaven, upon the earth, and under the earth since the Cross (Col. 1:19-20; Heb. 9:22-23). Indeed! the infinite magnitude of Calvary overwhelms the human mind.



4. The Death of Christ is the greatest moral force in the universe. For the power that emanates from the cross lifts men from the depth and degradation of sin to the height and holiness of God by transforming them into new creatures (Rom. 1:16; II Cor. 5:17). It is the only power that can change a sinner into a saint.
5. The Death of Christ has vindicated the righteousness of God. It refutes every argument against the doctrine of salvation by faith (Rom. 3:21-31), and extols the wisdom of God as it exposes the foolishness of man (I Cor. 1:17-31).
6. The Death of Christ is the ground of divine goodness and benevolence, for all the benefits of salvation flow from the redemptive value of the Cross (Rom. 8:31-39). The sum and substance of regeneration, justification, sanctification, adoption, and reconciliation are the effects of Calvary. To be sure, salvation in its commencement, continuation, and consummation is a direct result of the death of Christ (John 3:14-17).
7. Truly, the Cross of Christ stands in the center of history as the unfailing and irrefutable witness of the greatness and goodness of Almighty God (Revelation 5:11-12). It towers majestically above the universe displaying the glory and grace of Jesus Christ, the God-man (Rev. 7:9-17).

### III. THE CHRIST OF GLORY

"Wherefore, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father" (Phil. 2:9-11).

Having completed the work of redemption, the God-man has been exalted to the highest possible position in the universe by God the Father in response to the request of Christ, "I have glorified thee on the earth; I have finished the



work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 4-5). When Christ said, "It is finished" (John 19:30), He was destined to enter into the position of priority, preeminence and power over all creation (Eph. 1:18-23). For to Him all authority has been given in heaven and in earth (Matt. 28:18). Thus, He is truly the Lord of the universe and deserves to receive all the glory and honor and worship (Rev. 4:11).

A. The Resurrection of Christ.

"Christ dies for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). So says the Word of God, and thus we believe.

1. The Importance of the Resurrection.

- a. Demonstrated by the place it had in the early church (Book of Acts).
- b. It was the main theme of apostolic preaching, (Acts 1:22; 2:24; etc.).
- c. Belief in the resurrection is essential to salvation (Rom. 10:9-10; I Cor. 15:1-14).
- d. It is the foundation stone of Christianity (I Cor. 15:17-18).

2. The Testimony of Scripture as to the Resurrection of Christ.

- a. It was prophesied in the Old Testament.
  - 1) Psalm 2:7 with Acts 13:32-37).

omit

2) Psalm 16:10 with Acts 2:22-32.

3) Psalm 22:20-22 with John 20:17 and Heb. 2:12.

4) Isaiah 53:10-11 with Acts 13:38-39

b. It is inferred in the Old Testament.

1) John 19:25

2) Psalm 72:15-17

3) Exodus 3:6 with Matt. 22:29-32

4) Jonah with Matt. 12:40

c. It was foretold by Christ.

1) Matt. 12:38-40; 16:21; 17:9, 23; 20:19; 26:32

2) Mark 8:31; 9:9-1-; 31-32; 10:34; 14:28

3) Luke 9:22, 16:31; 18:33-34

4) John 2:18-22; 10:18; 11:25

d. It was attested by the writers of the New Testament.

1) Matthew 28

2) Mark 16

3) Luke 24

4) John 20 & 21

5) Acts 1

6) Paul's writings abound in references to the resurrection.

7) Peter, I Peter 1:3

8) Book of Revelation



★ KL1  
3. The Value of the Resurrection of Christ.

- a. It declares His divine Sonship (Rom. 1:4).
- b. It witnesses to the validity of Christ's death for our sins (Rom. 4:25).
- c. It validates faith in Christ's death for salvation (I Cor. 15:12-19).
- d. It certifies the resurrection of the believer in Christ (Rom. 8:9-11; I Cor. 15).
- e. It confirms the divine origin and credibility of the Scriptures (Luke 24:44-46).

D. The Ascension of Christ.

"... when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:13).

The exaltation of Christ was climaxed by the Ascension of Christ. Returning to the glory of His Father in heaven from whence He had come, Christ assumed His position as "the firstborn among many brethren" (Rom. 8:29), the One who is above all things in heaven, upon the earth, and under the earth (Eph. 1:19-23; Phil. 2:9-11).

omit

1. The Anticipation of the Ascension by Christ.

- a. John 7:33-36
- b. John 8:21
- c. John 14:28-29
- d. John 16:5

2. The Testimony of Scripture to the Ascension.

- a. Mark 16:19-20
- b. Luke 24: 50-51
- c. Acts 1:9-11; 2:33
- d. Hebrews 1:3; 4:14; 8:1

3. The Confirmation of the Ascension.

- a. Stephen--Acts 7:55-56
- b. Paul--Acts 9:3-5; 22:6-8; 26:13-15
- c. John--Rev. 1:12-18; 4:1; 5:6

4. The Value of the Ascension.

- a. It enabled Christ to send the Holy Spirit to the Church  
(John 16:7-11; Acts 2:32-33).
- b. It enabled Christ to become our Great High Priest  
(Heb. 4:14-16; 7:25).
- c. It opened the entrance to heaven for every believer  
(Heb. 6:19-20; 10:19-22).  
*opened by sin*
- d. It is the basis for our present position in the heavenlies  
(Eph. 1:3; 2:5-6; Col. 3:1-4).

C. The Return of Christ

"Behold, he comes with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

The Second Coming of Christ is the grand theme of the Book of Revelation. It portrays His return in power and glory and victory (19:11-21). It will be then that Christ will reign as King upon the earth (Zech. 14:9). What follows is a brief outline of Christ's career presented in the Book of Revelation.

1. The Risen and Glorified Lord (1:12-18).

A picture of Christ as He appears in the midst of the seven churches stressing the fact that He is the Head of the Church.

*omit*



2. The Church Age Typified by the Seven Churches of Asia Minor  
(Rev. 2:1-3:29).

The messages of the seven churches present Christ as the priestly judge. He is judging the churches. In this we see the fulfilment of His promise, "I will build my Church" (Matt. 16:18).

3. The Tribulation Period Preceding the Return of Christ  
(Rev. 4:1-19:21).

*omit*  
This section unfolds in considerable detail the last seven years of Daniel's prophecy in 9:24-27. It presents Christ as the judge of the nations. He is dealing in wrath with the earth dwellers.

4. The Millennial Kingdom of Christ (Rev. 20:1-10).

This is the Golden Age of history. Christ will reign as King of kings and Lord of lords upon the earth for one thousand years. It will be during this era that God will fulfill all the promises made to Israel in the Abrahamic, Davidic, and New Covenants.

5. The Great White Throne Judgment (Rev. 20:11-15).

*Final judgment*

Christ will sit on this throne to judge the unsaved and presumably the fallen angels. It will be the final judgment of all wicked creatures.

stt

6. The New Heaven and New Earth (Rev. 21 and 22).

It will be in this sphere that Christ will reign with His Father as the Lord of Eternity. This will be the permanent dwelling-place of the redeemed.

PNEUMATOLOGY--THE STUDY OF THE HOLY SPIRIT

I. THE PERSONALITY OF THE HOLY SPIRIT.

- A. He has all the traits of personality.
- B. He is referred to as a person by Christ.
- C. He is linked with the Father and the Son.

II. THE DEITY OF THE HOLY SPIRIT.

- A. He is called God.
- B. He possesses divine attributes.
- C. He performs divine acts.
- D. He controlled the life of Jesus.

III. THE MINISTRY OF THE HOLY SPIRIT.

- A. His work in Creation.
- B. His work in the Scriptures.
- C. His work relative to Jesus Christ.
- D. His work in the Old Testament.
- E. His work in the Age of Grace.
- F. His work in the Tribulation Period.
- G. His work in the Millennial Age.

IV. THE OFFENSES AGAINST THE HOLY SPIRIT.

- A. Sins committed by Unbelievers
- B. Sins committed by Believers